THE WAY TO TRUE HAPPINESSE,

LEADING

TO THE GATE OF KNOWLEDGE.

OR,

An entrance to FAITH, without which it is impossible to please GOD.

BY

Questions and Answers, opening briefly the meaning of every severall Booke and Chapter of the *Bible*, from the beginning of *Genesis*, to the end of the *Revelation*.

Now newly corrected and augmented.

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Judgements are prepared for Scorners, *Proverbs* 19.29.

If any man long after life, and to ſee good dayes, let him refraine his tongue from evill, 1 *Pet.* 3.10.

As you would that men ſhould do to you, ſo do you to them, *Luke* 6.31.

Love covereth a multitude of faults, 1 *Pet.* 4.8.

Hee that loveth not, knoweth not God, for God is love, 1 *John* 4.8.

The Doctrine of the Old and New TESTAMENT.

Question.

WHat is *Doctrine*?

A. Precepts for the finding and tracing out of sin, and building men up in Religion.

Qu. *What is the effect of Doctrine*?

An. Faith and Obedience.

Qu. *How manifold is Doctrine*?

An. Two-fold; either Divine or Morall.

Qu. *Divine, as how*?

An. In our duty towards God.

Qu. *Morall, as how*?

An. In our duty towards our selves and our brethren.

Q. *How many sorts of men may we call brethren*?

An. Foure.

Qu. *Which be they*?

An. Such as are of one Parentage, one Countrey, one Religion, or of one mind by friendship.

Qu. *How is Morall Doctrine divided*?

An. Into rules of duty toward our superiours, parents, kinred, off-spring, family, and inferiours.

Qu. *How may this be infringed*?

An. By violating any of the sixe last commandements.

Qu. *How many waies doth God teach*?

An. Foure manner of waies.

Qu. *Which be they*?

An. By his Word, by his workes, by his punishments, and by his blessings.

Qu. *Are these performed alway in his own person*?

An. No, but more often by his chosen Ministers.

Qu. *Why doth God deale with us by men, and not by Angels, or speake himselfe to us*?

A. That he might make experiment of our obedience, and in consideration of our frailty.

Qu. *How are they intituled*?

A. By the names of Patriarks, Captains, Judges, Kings, Prophets, Evangelists, and Apostles.

Qu. *Which call you Patriarkes*?

An. The first Fathers of the Church, as Adam, Enoch, Abraham, Isaac, Jacob, &c.

Qu. *Which call you Captaines*?

Answ. Such as had the leading of the Israelites from Egypt to the land of Canaan, & gave direction in time of battell, as Moses and Joshua.

Qu. *Which call you Judges*?

A. Such as executed Gods judgements upon the enemies of the Church, and did administer justice among his people, as Ehud, Shamgar, Sampson, Gedeon, Iphtah, Samuel, &c.

Qu. *Which call you Kings*?

A. The Annointed of God, and Soveraigne Rulers of his people, as Saul, David, &c.

Qu. *Which call you Prophets*?

A. Such as by inspiration of the Holy Ghost did fore-tell the ruine of sin, and the reward of vertue, and were interpreters between God and man.

Qu. *Which call you Evangelists*?

An. The foure that wrote the foure Gospels of Christ Jesus.

Qu. *Why are they called Evangelists*?

A. Because their works contain the glad tidings of salvation to all that beleeve.

Qu. *Which call you Apostles*?

A. The twelve chosen Disciples of Christ.

GENESIS.

CHAP. 1. to 15.

Question.

WHat is *Creation*?

An. A making a thing of nothing.

Qu. *Did God create all things of nothing*?

An. He did.

Qu. *When*?

An. In the beginning.

Qu. *What are you to understand by this word Beginning*?

An. Not from eternity, but first of all, before all things, in the beginning of time.

Qu. *Why did Moses write, In the beginning*?

A. To confute those that maintained the world had no beginning.

Qu. *What doe wee learne by the Creation of the World*?

An. As touching the Creatour, three things.

Qu. *Which be they*?

An. His omnipotency, in creating all things of nothing; his bounty, in furnishing the world with all necessary ornaments; and his love, in giving man dominion over all, chap. 1. 28.

Qu. *What do we learne touching our selves*?

An. Three things.

Qu. *Which be they*?

Ans. The observation of the Sabbath, chap. 2. 2. humility of mind, in being made of the dust of the earth, chap. 2. 7. and the reverence which we owe to marriage.

Qu. *Why ought we to reverence marriage*?

A. Because it was instituted of God himselfe in Paradise, chap. 2. 23.

Qu. *How ought a man to love his wife*?

An. As himselfe, being flesh of his flesh.

Qu. *Where was man placed after his creation*?

An. In Paradise.

Qu. *Did he continue there*?

An. No, he fell.

Qu. *How*?

A. By the malice of the Divell, and his own wilfulnesse.

Qu. *What was his sin*?

An. Disobedience.

Qu. *How did God punish him*?

An. Hee cursed him and his posterity, wherein

he shewed his justice, chapter 3.13.

Qu. *How did he comfort him?*

Answ. By promising forgiveneſſe by the ſeed of the woman, Chriſt Jeſus, cha. 3.14.

Qu. *What did that ſhew?*

An. His mercy.

Q. *How many waies did the curſe of God extend upon Adam?*

An. Foure manner of waies.

Qu. *Which be they?*

A. Firſt, the earth was made barren for his ſake. Secondly, his poſterity, as well as himſelfe, became bondmen to Hell. Thirdly, all the daies of his life he was to eat his meat in the ſweat of his browes. And fourthly, he was thruſt out of Paradiſe.

Qu. *How was Eve puniſhed?*

An. Two manner of waies.

Qu. *Which be they?*

An. Firſt, to bring forth her children in ſorrow. And ſecondly, to live in ſubjection to her husband.

Qu. *How was the Serpent puniſhed?*

An. Three manner of waies.

Qu. *Which be they?*

An. Firſt, hee was made the moſt curſed of all creatures. Secondly, he was to goe upon his breaſt. And thirdly, to devoure the duſt of the earth.

Qu. *Which was the ſecond ſin of the world?*

An. Murther.

Qu. *Who committed it?*

An. Cain.

Qu. *Upon whom?*

An. Upon his brother Abel, cha. 4.11,12.

Qu. *What was the cauſe?*

An. Envie.

Qu. *Why?*

An. Becauſe Abels ſacrifice was accepted, and Cains was not, cha. 4.4,5.

Qu. *Why did not God accept Cains ſacrifice?*

An. Becauſe he did it more upon cuſtome, than conſcience.

Qu. *Who taught them to ſacrifice?*

An. Their father Adam.

Qu. *How could he doe that, and the Law not yet given?*

An. The Law of God is twofold: naturall, imprinted in mens hearts: and traditionall, pronounced from God, and written in the Bible.

Qu. *Which of theſe two had Adam?*

An. The firſt.

Qu. *What was the puniſhment of Cain for killing his brother Abel?*

An. He was curſed of God, and condemned for a run-agate.

Qu. *Whom did God raiſe after the death of Abel, to build his Church upon?*

An. His brother Seth, cha. 4.25.

Q. *Did the example of Cains puniſhment prevaile with the ſucceeding age to beware of ſin?*

An. No, as the world grew in yeeres, ſo it grew in iniquity.

Qu. *In what manner?*

An. It was wholly corrupt, and full of cruelty, chap. 6.11.

Qu. *By whom did God reprove them?*

An. By Noah.

Qu. *How?*

An. In making it knowne he would drowne the world, by his preparing of the Arke.

Qu. *Were the people reformed?*

An. No, they laughed at it, and remained ſecure, till the waters came on them.

Qu. *Were all deſtroyed?*

An. All but Noah and his family, and ſome other for the preſervation of their kind.

Qu. *What moved God that he would not ſpare ſo much as the brute beaſts?*

An. His deteſtation of ſin.

Qu. *Who was the firſt figure of Chriſt?*

An. Enoch.

Qu. *How was he a figure of Chriſt?*

An. In being taken body and ſoule up into heaven as Chriſt was, cha. 5.24.

Qu. *Who was the firſt figure of the Church?*

An. Abel.

Qu. *Who was the ſecond?*

An. Noah preſerved in the Arke.

Qu. *What did his preſervation teſtifie?*

An. The love of God towards his Church.

Q. *What did the toſſing of the Arke by the waves ſignifie?*

Anſw. The perſecution that the Church ſhould ſuffer.

Qu. *Wherein did the mercy of God appeare?*

An. In cauſing the waters to fall.

Qu. *Wherein did the zeale of Noah appeare?*

An. In giving God thanks for his deliverance, as ſoon as he ſet foot upon dry ground, cha. 8.20.

Qu. *How did Noah afterwards offend?*

An. By drunkenneſſe, cha. 9.21.

Qu. *Who covered their fathers ſhame?*

An. Shem and Japhet.

Qu. *What received they for it?*

An. Their fathers bleſsing, cha. 9.25.

Qu. *Who made a mocke at his fathers infirmity, and did not ſeeke to cover it?*

An. Ham.

Qu. *What was his reward?*

An. His fathers curſe, cha. 9.25.

Qu. *Did this curſe after fall upon him?*

Anſw. It did, both on him and all his poſterity.

Qu. *When?*

An. At the building of Babel, where their language being confounded, they were ſcattered over the earth.

Qu. *Whoſe ſon was Abraham?*

Anſw. The ſonne of Terah, the ſeventh from Sem.

Queſt. *In what degree of kindred was Abraham and Lot?*

An. Lot was his brother Harans ſon.

Qu. *Did they agree together like brothers?*

An. Yes, till they grew rich.

Qu. *Who was the cauſe they fell out?*

An. Their Heardſmen.

Qu. *After their quarrell was knowne, did their Maſters ſeeke to be revenged one of another?*

Anſw. No, they gave gentle words, and ſought meanes how to prevent the like inconvenience.

Qu. *How was that?*

An. They departed and dwelt aſunder, ch. 13.7.

Q. *But with that ſeparation did their loves decay?*

An. No, it was ſtill conſtant, and brotherlike.

Qu. *How doth that appeare?*

An. In that after that Lot was taken priſoner in the company of the Kings of Sodome and Gomorrah, Abraham with a band of men reſcued him, cha. 14.16.

Qu. *Did Lot then dwell in Sodome?*

An. He did.

Queſt. *Why, that was a dangerous place, though pleaſant.*

An. True, ſo are all places where wickednеſſe abounds.

Qu. *Yet*

Qu. *Yet Lot was a righteous man?*

An. He was, but he suffered as the wicked did, by being in company with them.

Qu. *How was that?*

An. Hee was taken prisoner (as I said before) with the irreligious kings, going in aid with them against their enemies.

CHAP. 15. to 20.

Question.

WHo *was Abrahams wife?*

An. Sarah.

Qu. *Whose daughter was Sarah?*

A. The daughter of Haran Abrahams brother.

Qu. *Was it lawfull for Abraham to marry his brothers daughter?*

A. It was, God permitting it for the re-peopling of the world.

Qu. *How did shee offend, when shee perceived her selfe barren? cha. 16. 3.*

An. By using unlawfull meanes to raise seed to her husband.

Qu. *How was that?*

An. By sending Hagar her maid to his bed.

Qu. *How did God plague her for it?*

A. Her maid despised her, and triumphed over her in her owne house, chap. 16. 5.

Qu. *What other sin followed in the neck of that?*

An. Wrath.

Qu. *How?*

An. Shee obtained licence of her husband to be revenged upon Hagar.

Qu. *In what manner was she revenged?*

A. Shee thrust Hagar and her childe out of the doores.

Qu. *Whither went Hagar?*

An. Into the Wildernesse.

Qu. *Had she any friend to goe to?*

An. None at all, shee was a poore servant, and a stranger.

Qu. *To whom did she appeale?*

An. To God.

Qu. *Did he deliver her?*

An. Yes.

Qu. *What learne we by that?*

An. That God rejecteth no estate of persons in their misery, if they call upon him, cha. 16. 10.

Qu. *How ought servants that have offended to behave themselves?*

An. As Hagar, that was commanded by the Angel to returne and submit her selfe.

Qu. *Was Sarah barren still?*

An. No, God gave her a son in her old age.

Qu. *What was his name?*

An. Isaac, and this was he in whom the covenant was made.

Qu. *What was the signe of the covenant?*

A. Circumcision, or the cutting off the fore-skin.

Qu. *What is signified by that?*

An. The casting away of the lewd affections of our hearts, if wee meane to be made partakers of God mercy, chap. 17.

Q. *Were none partakers of the covenant but such as might be circumcised?*

An. Yes, women: because under the name of man, both sexes are comprehended.

Qu. *What was Hagars sons name?*

An. Ishmael.

Q. *Did not the covenant belong to him as well as to Isaac, seeing he was the seed of Abraham?*

An. No.

Qu. *Was there two covenants then, that God blest him so?*

An. Yes, there were two covenants made.

Qu. *Which be they?*

An. The one eternall, made to the children of the spirit; the other temporall, made to the children of the flesh.

Qu. *What was the temporall covenant?*

An. That from Ishmael should spring a mighty Nation, even twelve Princes, cha. 17. 20.

Qu. *Where was Abraham now seated?*

An. In Canaan.

Qu. *What temporall blessing did God bestow upon him?*

An. He was exceeding rich.

Qu. *How did he employ his riches?*

An. In hospitality and other good deeds.

Qu. *Wherein appeared his hospitality?*

An. In using strangers and travellers kindly.

Qu. *What strangers?*

An. The three Angels in the shape of men.

Qu. *How did he entertaine them?*

An. First, hee ran out to entertaine them, then he entreated them to rest in his tent, and last of all he feasted them.

Qu. *What learne we by Abrahams hospitality?*

An. Abrahams imitation, to meet the poore chearfully, and offer them such necessaries as wee thinke they want.

Qu. *How did the Angels requite Abrahams hospitality?*

A. They told him joyfull newes concerning the birth of his son Isaac, & what the purpose of God was toward Sodome and Gomorrah.

Quest. *What was the purpose of God toward Sodome?*

An. Utterly to destroy it for sin.

Qu. *What was the sin of Sodome?*

An. Beastlinesse with beasts.

Qu. *Did Abraham pray for Sodome?*

An. Yes, in such zealous manner, as had there bin found ten godly persons in it, the city had bin saved, ch. 18. 32.

Qu. *Why did Abraham pray for them?*

A. First, in regard of his brother Lot that dwelt there, and then in regard of humanity, for that it grieved him so many people should be destroyed.

Qu. *What did that signifie?*

A. That Abraham (as Gods people ought to be) was of a pitifull mind, even towards Infidels.

Qu. *What solicited Gods vengeance against the prayer of Abraham?*

An. The continuall cry of sinne, ascending out of Sodome and Gomorrah into the eares of God: whereby we learne that sinne is a continuall crier against us, so long as wee let it dwell amongst us chapt. 16. 13.

Qu. *Was all in the City then destroyed?*

An. All but Lot, his wife, and two daughters.

Q. *What was the commandement that God gave them at their departure from the City?*

An. Not to looke backe.

Qu. *Was this commandement kept?*

An. No, Lots wife brake it.

Qu. *What was her punishment?*

An. Shee was turned into a Pillar of Salt, chapter 19. 26.

Qu. *What moved her to looke backe?*

An. Her fond desire, to thinke she should forgoe

her wealth and so pleasant a place.

Qu. *What doe we learne by that?*

An. That no care of earthly things (be they never so glorious) must hinder us from obeying Gods commandements.

Qu. *How was the City destroyed?*

Answ. With fire and brimstone from Heaven, chap. 19. 24.

Qu. *Where did Lot remaine afterward?*

An. In the Mountaines.

Qu. *What sinne did he fall into whilest he lived there?*

An. Drunkennesse.

Qu. *What next?*

An. Into Incest.

Qu. *What doth that prove?*

A. That drunkennesse is the mother of all sins.

Qu. *How was Lot incestuous?*

An. By his owne daughters.

Qu. *Who tempted him thereunto?*

An. They, when they had made him drunke.

Qu. *What was Gods punishment for that sinne?*

An. The Nation that came by that conception was a cursed generation.

Qu. *What generation was it?*

A. The Moabites & the Ammonites, cha. 19. 37.

CHAP. 20. to 35.

Question.

Who *had like to have wronged Abraham by taking his wife?*

An. King Abimelech.

Qu. *How was he prevented?*

An. God threatned him with death, chap. 20. 3.

Qu. *Did hee upon that deliver her backe to her husband?*

An. He did.

Qu. *What learne we by that?*

An. Two things.

Qu. *Which be they?*

Answ. First, that God will punish adultery; and next, the very Heathens abhorre the breach of wedlocke, chap. 20. 9.

Qu. *How did God try Abrahams faith?*

An. By bidding him sacrifice his only son Isaac, chap. 22. 2.

Qu. *Would he have done it?*

An. Yes, but that an Angel stayed his hand.

Qu. *What learne we by that?*

An. Gods speciall providence over his owne.

Qu. *What needed God that knew what Abraham would doe, have tried him?*

A. That he might reward Abrahams faith and obedience, and that it might bee recorded for our instruction.

Qu. *How was his faith rewarded?*

A. God renewed his Covenant once againe, and told him, for that deed hee would multiply his seed on earth like the sand of the sea shore.

Qu. *What vertues did God further prove in Abraham?*

An. His patience.

Qu. *How?*

An. In taking his wife Sarah from him.

Qu. *Yet he did mourne for her death.*

An. That was the weaknesse of the flesh, but his soule was glad, in that he knew she lived eternally, chap. 23. 2.

Qu. *What other vertue had Abraham?*

An. Uprightnesse of mind.

Qu. *Wherein did that appeare?*

An. When Hephron the Hittite offered him a piece of ground to bury his dead, he would not take it before he had paid the price of it, chap. 23. 13.

Qu. *What do Abrahams vertues concerne us?*

An. If we be children of Abraham, and heires of his Covenant, we must do the workes of Abraham.

Qu. *What was Abrahams care for Isaac when he came to age?*

An. To provide him a vertuous wife, cha. 24.

Qu. *What may Parents find in that?*

An. That they ought to provide wives and husbands for their children in due time.

Qu. *Was he ruled by his fathers appointment?*

An. He was.

Qu. *What did he shew in that?*

An. A godly president of obedience to all sons to follow the counsell of their Parents in choosing them wives, and not their owne inordinate desire.

Q. *Whom did Abraham send about this businesse?*

An. His chiefe servant, cha. 24. 2.

Qu. *How did he proceed in it?*

An. With praier, that he might speed well; and thanksgiving afterward for his successe.

Qu. *What may servants see here?*

An. How to undertake their Masters businesse.

Qu. *What other good property was in that servant?*

A. He would not eat when he came to his journies end, before he had done his Masters message.

Qu. *What may servants learne by that?*

A. To regard more their Masters businesse, than their owne pleasure, chap. 24.

Qu. *Whose daughter did he chuse for his Masters sonne?*

An. Rebecca, the daughter of Bethuel.

Quest. *When the Parents heard the request of Abraham, did they presently give their daughter to Isaac?*

An. No, they asked counsell of God first, and then the maides consent.

Qu. *What is to be learned by that?*

An. As children ought not to match without their Parents consent; so Parents ought not to match their children without their consent, chapter 24. 58.

Qu. *After Isaac and Rebecca were married, what issue did God give them?*

An. Two sons, Esau and Jacob.

Qu. *How long did they continue childlesse?*

An. Twenty yeeres.

Qu. *How did Isaac obtaine them then?*

An. By praier, chap. 25. 21.

Qu. *What learne we hence?*

An. To seeke for children, Gods blessings, at Gods hands.

Qu. *What was Esaus undoing?*

An. The lust of the flesh, and contempt of his birth-right.

Qu. *Wherein?*

An. He sold his birth-right for pottage.

Qu. *What oversight was that?*

An. An oversight that many worldly men ran into.

Qu. *What is that?*

An. Preferring of trash before the rich graces of God, chap. 25. 33.

Qu. *What was his birth-right?*

An. His privil[illegible] and preheminence, as being first borne.

Qu. *What did that forfeit him else?*

An. His

An. His fathers blessing.
Qu. *What was the reason?*
An. Because not regarding his earthly patrimonie, God likewise suffered him to lose the benefit of his heavenly inheritance, which was spirituall benediction.
Qu. *Did Esau at last see his owne errour?*
An. No, but ran farther into errour.
Qu. *How?*
An. By hating his brother Jacob, ch. 27. 42.
Qu. *What was the vertue of Jacob?*
Answ. Patience, in giving place to his brothers rage, and going to seeke his fortune in another countrie.
Qu. *Whither went he?*
An. To Haran, to his Uncle Laban.
Qu. *What were his vertues there?*
An. Diligence, in doing his Uncle service, and fidelity, in not deceiving him.
Qu. *Might not Jacob have deceived Laban, seeing Laban deceived him?*
Answ. No, we must not be evill because others are so.
Qu. *How did God deale with Laban?*
An. He prospered him for Jacobs sake.
Qu. *What were Labans vices?*
An. Ingratitude and oppression.
Qu. *How was he ungratefull?*
An. In upbraiding Jacob for his good service.
Qu. *How did he oppresse him?*
An. In trebling his servitude by fraudulent and crafty meanes.
Qu. *Did God deliver Jacob at last?*
An. Yes, as hee will all others that trust in him, though a while he seem to be far from them.
Qu. *What was the reward of Jacobs patience, and true service in the end?*
An. Whereas when hee came from his fathers house hee had but one coate to his backe, and a staffe in his hand, at his returne hee was the husband of two wives, the Master of many servants, and the owner of much treasure, and divers heards of cattell, chap. 30. 43.
Qu. *Did not Jacob feare to returne into his owne country, knowing that his brother Esau was his enemy?*
An. No.
Qu. *Why?*
An. Because he knew God, that had commanded him to goe, would defend him.
Qu. *How did he depart from Laban?*
An. Secretly, as by stealth.
Qu. *Why did he so?*
Answ. For feare that Laban would detaine his wives and goods.
Qu. *What did Laban when he knew it?*
An. He persued him with intents of injury.
Qu. *Who restrained him?*
Answ. God, that in a dreame charged him, not to offend him either in word or deed.
Qu. *How did his brother Esau receive him?*
An. Lovingly, like a brother.
Qu. *What was the vertue of Esau in that?*
An. He thought it a base and unnaturall thing, to keep envie alway in his stomacke toward any one, much lesse toward his owne brother, ch. 33. 4.

CHAP. 34. to 50.

Question.

How many sonnes had Jacob?
An. Twelve.

Qu. *Which of those is most a figure of Christ?*
An. Joseph.
Qu. *Wherein?*
A. In being sold by his owne brethren.
Qu. *What learne you by that?*
An. That in all ages, after God had promised the Messiah to Adam, he never ceased by word and deed to signifie his comming.
Qu. *Why did Jacobs sonnes sell their brother Joseph?*
An. For malice, in that Joseph propheſied by dreames, his brothers should be his servants, and bow to him.
Qu. *Why did God suffer Josephs three brethren to sin against him?*
A. Because he had much good to him and them, and their posterity, to draw from thence.
Q. *What other sins did they run into besides?*
An. Murder and dissimulation.
Qu. *How?*
An. They intended to have slaine their brother, but that Juda diſswaded them, cha. 37. 26.
Qu. *How did they dissemble?*
An. In telling their father that their brother was slaine by wilde beasts, cha. 37. 32.
Qu. *What was the fruit of these sins?*
An. They procured disquiet of conscience in themselves, and teares to their old father, whom they ought rather to have comforted, cha. 37. 34.
Q. *Did this policy of theirs ever the more prevent the subjection which they feared?*
A. No, God prospered Joseph, and gave him favour in the Court of Egypt.
Qu. *With whom?*
An. With Potiphar, Pharaohs chiefe Steward.
Qu. *How did Joseph shew himselfe there to bee the servant of God?*
An. In resisting the lust of Potiphars wife.
Qu. *What is the nature of lust being resisted?*
An. It growes impudent and outragious, chapter 39. 14.
Qu. *Shew an instance.*
A. Potiphars wife, when she saw Joseph would not yeeld to her, accused him that he would have ravished her.
Q. *Did God suffer her accusation to take effect?*
An. Yes, Joseph was imprisoned.
Quest. *He being guiltlesse, why should God suffer that wrong to be laid upon him?*
An. For two causes.
Qu. *Which be they?*
An. First, that by his strange deliverance hee might have greater cause to glorifie his name: and secondly, to make his lewd disgrace a cause of higher promotion.
Qu. *How was Joseph delivered?*
An. By interpreting the Kings dreame.
Qu. *How was he advanced?*
An. He was made Ruler over all Egypt.
Qu. *What was the plague God laid upon his brethren for selling him?*
A. They were oppressed with a mighty famine chap. 41. 54.
Q. *Whither came they for succour?*
An. To their brother, unknowne.
Qu. *What reverence did they shew unto him?*
Answ. They kneeled unto him, and called him Lord, chap. 44. 16.
Qu. *What vertues do we learne by the example of Joseph in his high authority?*
An. Three.
Qu. *Which be they?*

An. Charity, clemency, and humanity.

Qu. *How was he charitable?*

An. Hee relieved his father and brothers with corne, freely, and without recompence, cha. 42. 25.

Qu. *How was he gentle?*

An. In pardoning the wrongs that his brothers had done him, cha. 45. 5.

Qu. *Wherein was he humble?*

An. In not despising his father and brothers (poore Shepheards of Canaan) though himselfe were the second person in Egypt, and in sending for his father to be partaker of his happinesse.

Qu. *Did Jacob come thither?*

An. Yes, and died there.

Qu. *What doe we learne by his death?*

An. To desire of God to dye as he did.

Qu. *How was that?*

An. Praying, blessing, and rehearsing the gracious benefits of God, cha. 48. 3.

Qu. *What zeale had Pharaoh, being an Infidell, toward his Idolatrous Priests, more than many Christians now adayes have toward the true Ministers of the eternall God?*

An. He did not diminish their Church-livings, chap. 47. 22.

EXODUS.

CHAP. 1. to 14.

Question.

WHy is this booke called *Exodus?*

An. This word signifies passing or going forth: the booke containes the narration of the Israelites passage out of Egypt.

Qu. *Why did God bring the house of Israel into Egypt?*

An. For two causes.

Qu. *Which be they?*

An. First, to shew the truth of his word: for he had said to Abraham, they should bee strangers from the land of Canaan, the space of foure hundred yeers, and suffer much oppression, Gen. 15. 14. Secondly, to have fit occasion to shew his love toward them, and the better to traine them up in the knowledge and feare of him.

Qu. *How came it to passe they were oppresst here in Egypt, considering the good entertainment which they had at the first?*

Ans. The continuance of time had worne out the fame and remembrance of Joseph, by reason that many Kings had reigned since the first Pharaoh: and now the children of Israel were mightily increased.

Qu. *How were they increased?*

An. From 70. persons (for that was the whole number of them at their first comming) to many hundred thousands.

Q. *Did that make the King repine against them?*

An. Yes.

Qu. *Why?*

An. For two causes.

Qu. *Which be they?*

An. First, in regard of their Religion, and next, fearing lest their multitudes should endanger his government, cha. 1. 10.

Qu. *How did he seeke to suppresse them?*

An. Foure manner of waies.

Qu. *Which be they?*

An. First, in making slaves of them, and next, in going about to murder their men-children.

Qu. *Wherein consisted their servitude?*

A. In making of bricke, carrying of burdens, and all other slavery, cha. 1. 14.

Qu. *How did Pharaoh goe about to murther the men-children?*

An. Two manner of waies.

Qu. *Which be they?*

Answ. First, secretly: in commanding the Mid-wives at their houre of birth, to destroy them: but they not obeying his command, hee fell second into a more open and violent practice.

Qu. *How was that?*

An. He commanded his owne people, that whatsoever they heard of the birth of an Hebrew male childe, they should take it from the mother, and cast it into the River, cha. 1. 23.

Qu. *How durst the Mid-wives disobey the Kings Edict?*

A. Because (as all Gods servants ought to do) they feared God more than any earthly person.

Q. *What see we commendable in the Mid-wives?*

An. Feare of God more than of Pharaoh.

Qu. *What discommendable?*

An. Untruth, seeking by evill meanes to save the children.

Q. *Were the number of the people (by these cruell proceedings) lessened and diminished?*

A. No, the more they vexed them, the more they multiplied, cha. 1. ver. 12.

Qu. *What doe we learne by that?*

A. That no tyranny can extinguish the Church of God.

Q. *How did God deride the malice of Pharaoh?*

A. In causing him to cherish and bring up even in his own Court that Hebrew child, which afterward proved to be his destruction, and the deliverance of the children of Israel.

Qu. *Who was that?*

An. Moses.

Qu. *How was he preserved?*

An. When his mother had hid him 3. moneths from the tyranny of the King, and could hide him no longer, she put him into a basket made of reeds, and set it by the River side.

Qu. *What became of him there?*

A. King Pharaohs daughter, walking that way, found him, and put him to bee nursed of his owne mother, cha. 3. 3.

Qu. *What appeareth in this?*

An. The providence of God.

Qu. *Wherein?*

An. In that no humane policie can hinder that which he hath once determined.

Quest. *How was Moses first made knowne to the people?*

An. By the slaughter of an Egyptian.

Qu. *What befell him after he had killed him?*

A. He was forced to flie into the land of Midian.

Qu. *Who succoured him there?*

A. Jethro, & gave him his daughter in marriage.

Qu. *What trade of life did Moses use?*

An. Keeping of sheep.

Qu. *How did God appeare to Moses?*

An. In a fiery bush, cha. 3. 2.

Qu. *Did the bush burne?*

An. Yes, but did not consume.

Qu. *In that sense what doth it represent unto us?*

A. The Church of God, which should suffer persecution, but never subversion.

Qu. *Wherefore did God appeare unto Moses?*

A. To send him forth for the deliverance of his people.

Qu. *What*

Qu. *What moved him thereunto?*
An. Two things.
Qu. *Which be they?*
A. The remembrance of his covenant made with Abraham, & the sighes & cries of the poore Israelites, that daily pierced the gates of heaven, ch. 2. 23.
Qu. *What comfort doe we receive from thence?*
A. An assurance that God will heare our prayer in time of affliction, if we call to him.
Qu. *Why did God send Moses to Pharaoh, when he knew he would not let them goe?*
Ans. That hee might leave him inexcusable, reuenge the oppression of his people, manifest his patient forbearance and goodnesse, declare his power, and more ingage the Israelites to himselfe.
Qu. *Did Moses obey the commandement of God in his returne to Egypt?*
An. At the first he was doubtfull.
Qu. *Wherein?*
An. Of his owne sufficiency and incredulity of the people.
Qu. *How did God strengthen him?*
An. By joyning Aaron to assist him, and giving them power to confirme their message by working miracles.
Qu. *How did the people receive their message?*
An. With attentive eares.
Qu. *What vertues do we learn of the people, after they had heard the words of Moses?*
An. Two.
Qu. *Which be they?*
An. Faith, in that they beleeved him what hee bid; & thanksgiving, in praising God, since it pleased him to looke upon their tribulation, ch. 4. 31.
Qu. *What vices are wee admonished to beware of by the example of Pharaoh?*
An. Obstinacy of heart, in contemning the preaching of Moses.
Q. *In how many respects was Pharaoh obstinate?*
An. In foure respects.
Qu. *Which be they?*
A. First, in not granting Moses request. Secondly, in comparing the power of his Soothsayers and conjurers with the power of God, ch. 7. 12. Thirdly, by imputing the desire which Gods people had to serve him (as the wicked alwaies will) to be nothing else but a disposition in them to be idle, cha. 8. Fourthly, not only in retaining them still in his country, but doubling their servitude, cha. 5. 6.
Qu. *How was his obstinacy plagued?*
An. With ten severall kinds of plagues,
Qu. *Which be they?*
A. First, the turning of water into bloud: second, multitude of Frogges: third, turning of dust into lice: fourth, swarmes of Flies: fift, death of cattell: sixt, scabs & blisters: seventh, thunder, lightning, & haile: eighth, Grashoppers and Caterpillers: ninth, darkenesse: tenth, the death of the first-borne.
Qu. *Why did God plague the Egyptians with such contemptible creatures, as Lice, Frogs, Flies? &c.*
A. In scorn of the pride of Pharaoh, who thought none greater than himself, saying, Who is the Lord?
Q. *For all these plagues did Pharaoh ever repent?*
An. Yes, fainedly.
Qu. *How was that?*
An. So soon as Gods hand was removed by the prayer of Moses, he presently turned to his former obstinacy.
Qu. *What learne we by that?*
An. That the vowes and promises of the ungodly, when they are eased of their punishment, vanish with their breath.

Qu. *In the prosecution of these plagues what doe we learne touching the person of God?*
An. His justice upon his enemies, and his mercy and loving kindnesse toward his people.
Qu. *Wherein appeared his mercy toward his people?*
A. In saving them, their cattell, and that part of Egypt where they inhabited, free from the touch of any of those sore plagues, cha. 8. 12.
Q. *Why did not Moses submit unto Pharaoh, when he was content to let the people go, but stayed their cattell?*
A. Because (like a faithfull Minister of the Lord) he would remit no part or parcell of his charge.
Qu. *Was it part of his charge to take the cattell with him?*
An. Yes.
Qu. *Wherefore?*
Answ. In that they could not sacrifice without them, cha. 10. 20.
Qu. *In the night before their departure what did the Lord institute?*
An. The Sacrament of the Passeover.
Qu. *What was that?*
An. A Lambe without blemish.
Qu. *The Lambe was the signe, but what was the thing signified?*
An. The Angel of the Lord that passed over the houses of the Israelites, and strook the first-born of the Egyptians with sudden death, cha. 12. 13.
Qu. *What doth this figure unto us?*
An. The sacrifice of the true Paschall Lambe, Christ Jesus, by whom all the faithful are delivered from the bondage of Hell, as the Israelites were (upon the institution of the Passeover) from the bondage of Egypt.
Qu. *How did the Lambe shadow Christ unto us?*
An. Many waies: As the Lambe was to be one of the flocke, so Christ perfect man: As the Lamb without blemish, so Christ without sinne: As the Lambe to be sacrificed and rosted, so Christ to bee crucified: As the Lambes bones were not to bee broken, so Christs bones were not to be broken: As the Lambe in the evening, so Christ in the end of the world: As the Doore-posts were to be sprinkled, that the destroying Angel might passe over, so our consciences, the doores of our hearts, that sinne and death might have no power: As the Lambe was to be eaten without leaven, so Christ without hypocrisie: As the Lambe with bitter herbes, so Christ with patience under the crosse: As the Lambe onely of the circumcised, so Christ onely of the faithfull.
Qu. *How many things doe wee learne as touching the person of God, in the instance of the children of Israels departure?*
An. Three.
Qu. *Which be they?*
A. First, his mercifulnes, in sparing the Israelites, and smiting the Egyptians: secondly, his justice, in forcing the Egyptians to give the Israelites treasure and apparell, as a satisfaction for their former service, which hitherto they had exacted of them for little or nothing: thirdly, and the continuance of his favour toward them, that doth not only deliver his people out of danger, & then leave them, but protect them still.
Qu. *How doth that appeare?*
An. In guiding them by night with a pillar of fire, & covering them by day with a cloud, ch. 13. 21
Qu. *How many things do we learn as touching the persons of the Israelites?*

An. Two

An. Two things.

Qu. *Which be they?*

An. The charge which God gave unto them, and their watchfulnesse.

Qu. *What was their charge?*

An. To teach the benefits of God to their posterity.

Qu. *Wherein consisted their watchfulnesse?*

A. In that they attended all night for the houre of their departure, chap. 12. 30.

Qu. *What do they give us to understand by that?*

A. This, that as they minutely waited upon the Lord for their deliverance out of bondage, to goe to the earthly Canaan; so ought we continually to attend, and make our selves ready for our passage out of this miserable world, to the heavenly Canaan of perpetuall joy and happinesse.

CHAP. 14. to 40.

Question.

After Israels departure, what vice doe wee note survived in Pharaoh?

An. Inveterate malice, which seldome dies but with the ruine of him in whom it abides.

Qu. *How did it breake forth?*

An. By preparing a mighty host to follow the Israelites, chap. 14. 6, 7, 8.

Qu. *For what intent?*

An. To bee revenged upon them, and quite destroy them.

Qu. *How did he prosper?*

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Qu. *How is that?*

An. Hee and his malice perished in the place, where he thought to have bin their overthrow.

Qu. *Where was that?*

An. In the red sea.

Qu. *What was the sin of the people in that place?*

An. Weaknesse of faith.

Qu. *How was that?*

An. Notwithstanding their strange deliverance of late, yet when they saw the red sea before them, and the Egyptians behind their backes, they began to distrust the power of God, and to raile upon Moses.

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An. Moses divided the waters, and they passed through, chap. 14. 21.

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An. First, at the red sea, chap. 14. Second, at the waters of Marah, cha. 15. 24. Third, when they wanted flesh, chap. 16. 13, 14. Fourth, when they wanted water, cha. 17. 6.

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An. The exceeding sufferance of God, and exceeding sinfulnesse of man.

Q. *How did God deliver them at all these times?*

An. With great admiration.

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An. At the first time he divided the red sea: at the second, he made the bitter water sweet: at the third, he gave them Quailes and Manna from heaven: at the fourth, hee made a fountaine of water gush from out the hard Rocke.

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An. More grievously than before.

Qu. *How was that?*

An. They made a golden Calfe, and worshipped it for God.

Qu. *What moved them to make the likenesse of a Calfe rather than any other creature?*

An. The corruption which they had learned amongst the Egyptians, who did worship Oxen and Kine.

Qu. *Did God now punish them?*

An. Yes, (and time I thinke) when they did utterly forsake him.

Qu. *What was their punishment?*

A. Three thousand of them were slain with the swords of their owne brethren, cha. 32. 28.

Q. *Would not God utterly have destroyed them?*

An. Yes, but for the praier of Moses.

Qu. *What was his praier?*

An. He desired his name might be rather blotted out of the booke of life, than God should quite root out that nation, chap. 32. 32.

Qu. *What doe we learne by that?*

An. The love and care which all good Magistrates ought to have over their people.

Qu. *Where was Moses when this offence was committed?*

An. Upon Mount Sinai.

Quest. *Was not his absence in some part cause of their Idolatry?*

An. Yes.

Qu. *What gather you by that?*

A. That the want of good guides maketh men to runne into errour.

Qu. *What did Moses upon Mount Sinai?*

An. He went to receive the Law.

Qu. *How was the Law given?*

An. In thunder and lightning, chap. 19. 16.

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An. That the people might the more reverence him that gave it.

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An. Two things.

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A. To sanctifie themselves for three daies space, and not to touch the skirts of the mountaine.

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Answ. That wee should love God with all our soules, and our neighbours as our selves.

Q. *What is particularly forbidden by the Law?*

A. Murther, cursing, especially our parents, cruelty towards servants, not to do hurt, but to make satisfaction, fornication, witchcraft, buggary, or carnall copulation with beasts, idolatry, oppression against widowes and strangers, all kinde of usury, all railing and evill speaking, especially against Magistrates, because to speake against them, is to speake against God, all falshood, all unlawfull detaining of our neighbours goods, all taking of bribes, all perjury, and whatsoever else may infect the soule, or offend God.

Qu. *What is the reward of these sins?*

An. Death.

Qu. *Such as were pardonable, how were they pardoned?*

An. By

Answ. By offering sacrifice.

Qu. *What doctrine do we learn by the sacrifice of Jewes?*

An. Foure points of doctrine.

Qu. *Which be they?*

An. First, their thankfulnesse, to shew all they had came from God. Secondly, their obedience, to shew they were willing to obey God. Third their humility, to signifie that what was done to the thing offered, the offerer had deserved. Fourthly, their hope, to shew their sacrifices did assure the death of Christ, whereby their passage to Paradise, from whence they were expulst, might be opened to them againe.

Qu. *Are such sacrifices to bee used of Christians?*

An. No.

Qu. *Why?*

An. Because they are abolished by the death of Christ, an all-sufficient sacrifice once for all.

Qu. *What else doe we learne in this booke of Exodus?*

An. Two things.

Qu. *Which be they?*

An. The election of Magistrates, and the order God set in his Church.

Quest. *What kinde of men ought Magistrates to be?*

An. They ought to be adorned with foure speciall grace.

Qu. *Which be they?*

An. Courage, feare of God, justice, and a minde free from covetousnesse, chap. 18. 21.

Qu. *How must they administer justice?*

An. To all persons, and at all times.

Qu. *Whom did God chuse for his servants in the Temple?*

An. The Levites.

Q. *What kind of men must they be?*

An. Such as have imprinted upon their breasts knowledge and holinesse, chap. 28. 2.

Qu. *Whose gift is the knowledge of handy-crafts?*

An. The gift of God.

Qu. *Why?*

An. Because he first taught them.

Qu. *To whom?*

An. To Bezaleel and Aholiab.

Qu. *To what end did he teach them?*

An. For the furnishing of the Temple.

Quest. *Who provided them stuffe for to worke upon?*

An. The people.

Qu. *In what manner?*

Answ. In such abundance, as Moses commanded them to leave off.

Qu. *What do we learne by that?*

An. A willingnesse to serve God with our temporall goods, chap. 36. 6.

Qu. *With whom did Israel fight their first battell after they came into the wildernesse?*

An. With the Amalekites.

Qu. *How long did they prevaile?*

Answ. So long as Moses held up his hands and prayed, but when he let them fall, the Amalekites prevailed, chap. 37.

Qu. *What doth that teach us?*

An. Two things.

Qu. *Which be they?*

An. The efficacie of praier, and that we ought not to faint in praier, lest with the falling of our hands we faile in our request.

LEVITICUS.

CHAP. 1. to the last.

Question.

What is set downe in this booke?

An. The duty of the Levites, and therefore it is called *Leviticus*.

Qu. *What was their chiefest duty?*

An. To sacrifice.

Quest. *How many circumstances were they to observe?*

An. Foure.

Qu. *Which be they?*

An. The manner how, the matter what, the person whom, and the place where.

Qu. *What did the Israelites sacrifice?*

Answ. Either things having life, as Bullockes, Lambes, &c. or things without life, as oyle, fine flowre, water, &c.

Qu. *For whom did they sacrifice?*

An. For themselves and others.

Qu. *Where?*

An. In the Temple.

Qu. *In what manner?*

An. As God hath set down from the first of Leviticus to the 19.

Qu. *What is the Christian sacrifice?*

An. Praier and Thanksgiving.

Qu. *In how many points doth the Israelites and the Christians sacrifice agree?*

An. In sixe.

Qu. *Which is the first?*

An. As theirs was seasoned with salt, so ours must be seasoned with the truth of a good conscience.

Qu. *What is the second?*

A. As theirs was brought to the Priests, so ours must be presented to God.

Qu. *What is the third?*

An. As theirs was slaine, so when wee sacrifice, we must kill our lewd affections.

Qu. *What is the fourth?*

An. As theirs was washt with water, so ours must be washt with teares of repentance.

Qu. *What is fifth?*

A. As theirs was without blemish, so ours must be without hypocrisie.

Qu. *What is the sixth?*

A. As theirs was kindled with fire, so must ours be with zeale.

Qu. *Whence had they all these instructions?*

An. From the mouth of God.

Qu. *Why did God prescribe to them in the least and smallest matters?*

Answ. To shew that hee would be served as hee himselfe appointed, and not after the invention of man.

Qu. *Did none breake that ordinance?*

An. Yes.

Qu. *Who were they?*

An. Nadab and Abihu, chap. 10. 1.

Qu. *How did they breake it?*

An. By offering with strange fire.

Qu. *How were they punished?*

An. Fire from heaven consumed them.

Quest. *Of how many sorts were the Lawes which God*

An. Two things.

Qu. *Which be they?*

An. The charge which God gave unto them, and their watchfulnesse.

Qu. *What was their charge?*

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Qu. *Why?*

An. Because they are abolished by the death of Christ, an all-sufficient sacrifice once for all.

Qu. *What else doe we learne in this booke of Exodus?*

An. Two things.

Qu. *Which be they?*

An. The election of Magistrates, and the order God set in his Church.

Quest. *What kinde of men ought Magistrates to be?*

An. They ought to be adorned with foure speciall graces.

Qu. *Which be they?*

An. Courage, feare of God, justice, and a minde free from covetousnesse, chap. 18. 21.

Qu. *How must they administer justice?*

An. To all persons, and at all times.

Qu. *Whom did God chuse for his servants in the Temple?*

An. The Levites.

Q. *What kind of men must they be?*

An. Such as have imprinted upon their breasts knowledge and holinesse, chap. 28. 20.

Qu. *Whose gift is the knowledge of handy-crafts?*

An. The gift of God.

Qu. *Why?*

An. Because he first taught them.

Qu. *To whom?*

An. To Bezaleel and Aholiab.

Qu. *To what end did he teach them?*

An. For the furnishing of the Temple.

Quest. *Who provided them stuffe for to worke upon?*

An. The people.

Qu. *In what manner?*

Answ. In such abundance, as Moses commanded them to leave off.

Qu. *What do we learne by that?*

An. A willingnesse to serve God with our temporall goods, chap. 36. 6.

Qu. *With whom did Israel fight their first battell after they came into the wildernesse?*

An. With the Amalekites.

Qu. *How long did they prevaile?*

Answ. So long as Moses held up his hands and prayed, but when he let them fall, the Amalekites prevailed, chap. 17.

Qu. *What doth that teach us?*

An. Two things.

Qu. *Which be they?*

An. The efficacie of praier, and that we ought not to faint in praier, lest with the falling of our hands we faile in our request.

LEVITICUS.

CHAP. 1. to the last.

Question.

What is set downe in this booke?

An. The duty of the Levites, and therefore it is called *Leviticus*.

Qu. *What was their chiefest duty?*

An. To sacrifice.

Quest. *How many circumstances were they to observe?*

An. Foure.

Qu. *Which be they?*

An. The manner how, the matter what, the person whom, and the place where.

Qu. *What did the Israelites sacrifice?*

Answ. Either things having life, as Bullockes, Lambes, &c. or things without life, as oyle, fine flowre, water, &c.

Qu. *For whom did they sacrifice?*

An. For themselves and others.

Qu. *Where?*

An. In the Temple.

Qu. *In what manner?*

An. As God hath set down from the first of Leviticus to the 19.

Qu. *What is the Christian sacrifice?*

An. Praier and Thanksgiving.

Qu. *In how many points doth the Israelites and the Christians sacrifice agree?*

An. In sixe.

Qu. *Which is the first?*

An. As theirs was seasoned with salt, so ours must be seasoned with the truth of a good conscience.

Qu. *What is the second?*

A. As theirs was brought to the Priests, so ours must be presented to God.

Qu. *What is the third?*

An. As theirs was slaine, so when wee sacrifice, we must kill our lewd affections.

Qu. *What is the fourth?*

An. As theirs was washt with water, so ours must be washt with teares of repentance.

Qu. *What is fifth?*

A. As theirs was without blemish, so ours must be without hypocrisie.

Qu. *What is the sixth?*

A. As theirs was kindled with fire, so must ours be with zeale.

Qu. *Whence had they all these instructions?*

An. From the mouth of God.

Qu. *Why did God prescribe to them in the least and smallest matters?*

Answ. To shew that hee would be served as hee himselfe appointed, and not after the invention of man.

Qu. *Did none breake that ordinance?*

An. Yes.

Qu. *Who were they?*

An. Nadab and Abihu, chap. 10. 1.

Qu. *How did they breake it?*

An. By offering with strange fire.

Qu. *How were they punished?*

An. Fire from heaven consumed them.

Quest. *Of how many sorts were the Lawes which God*

God prescribed to the house of Israel?

An. Of two sorts.

Qu. Which be they?

An. Ceremoniall and Morall.

Qu. Which call you the Ceremoniall Lawes?

A. Such as were peculiar to the Jewes, to be observed in offering sacrifices, and discerning things cleane from uncleane, and the causes thereof, set downe from chap. 2. to 19.

Qu. Which call you Morall?

An. Such as concerne integrity of manners.

Qu. How many are they, as they are set downe in Chap. 19?

An. Seventeen.

Qu. Which be they?

Answ. To honour our Parents, Ver. 3. To serve God freely, and not by compulsion, Ver. 5. In time of plenty to remember the poore; as in Harvest, not to reape every corner of the field, nor gather the gleanings, nor all the grapes of the vineyard, but to leave some for the poore, Ver. 9. 13. Not to detain the workmans hire till the morning, Ve. 13. To eschue all thefts, falshood, and lying, Ver. 11. All swearing and blaspheming, Ve. 12. All mischievous practices, which we presume we may doe undiscovered: as to curse the deafe, lay a stumbling block before the blind, Ver. 14. Not to favour the poore, nor honour the person of the mighty, Ver. 15. All injustice, Ver. 15. All carrying of tales, and conspiracy against our neighbours, Ve. 16. All hypocrisie: as, we must not hate our brother in heart, & sooth him to his face, Ver. 17. All revenge, Ver. 18. All seeking after Witches and Conjurers. All observation of daies and times, Ver. 26. All false weights and measures, Ver. 35. All incest, Ver. 36. Not to offer our children unto Moloch.

Qu. What is that?

An. An Idoll of the Ammonites.

Qu. Describe him.

An. He was great of stature, and hollow within, having seven places of receipt: the first was for meale that was offered: the second for doves: the third for sheep: the fourth for a Ram: the fift for a Calfe: the fixt for an Oxe: the seventh for a childe.

Qu. What may be understood by these seven bellies of the Idoll?

A. The seven deadly sinnes, and as the Israelites were forbidden to suffer their children to bee devoured of this Monster, so all parents must beware, lest through their negligence their children bee made a sacrifice for the seven deadly sins.

Qu. How is that?

An. They must not winke at their follies, but give them correction for their faults.

Qu. How did Moses conclude this Booke of Leviticus?

A. With a blessing and a curse: with a blessing, if they keep the commandements: and with a curse, if they doe breake them.

Qu. What is the fruit of the blessing?

An. Peace, plenty, victory, cha. 26. 4.

Qu. What is the fruit of the curse?

An. Scarcity, famine, sickneſse, servitude, warre, cha. 26. 16. to ver. 30.

Qu. How many feasts did the Israelites observe?

An. Seven.

Qu. Which be they?

An. First, the Sabbath: secondly, the Passeover: thirdly, the feast of unleavened bread: fourthly, of the first fruits: fiftly, of Whitsontide: sixtly, of Trumpets: seventhly, of Tabernacles.

Qu. Why were those Feasts ordained?

An. Not to gluttonize and cherish sloath or i modest mirth, but for rest and lawfull recreati to take comfort in the blessings of God, and blesse God for them.

NUMBERS.

Question.

WHo were numbred by Moses?

An. The male from twenty yeers upwar

Qu. How many able men for warre of that were numbred of the Israelites?

An. Sixe hundred and three thousand five hu dred and fifty.

Qu. To what end were they numbred?

An. For three causes.

Qu. Which be they?

An. First, for a collection toward the buildi of the Tabernacle. Secondly, for appointing Ca taines and Leaders over every family, chapt. Thirdly, for a division of the Land of Canaan mongst the Tribes.

Qu. Is there any thing to be learned hereby?

An. Order and government, that ought to be every Common-wealth.

Qu. Whom did they appoint their chiefe guide?

An. God.

Qu. Where doth that appeare?

An. In the ninth chapter.

Qu. How?

An. In that they never journied, but when the saw the cloud rise from the Tabernacle, nor n ver pitcht their Tents, but where it stayed, cho ter 9. 17. 19.

Qu. And wherefore was this?

An. For two causes.

Qu. Which be they?

An. First, that they might (as all Gods peop ought to doe) continually wait on the Lord, a have their eies lifted up toward heaven. Second to be alwaies in readinesse, because they knew n at what houre the Lord would rise.

Qu. What doth that teach us to doe?

A. At every minute to be in readines for death because the houre thereof is uncertaine.

Qu. Alwaies when they did set forward on the journey, what was Moses custome?

An. To pray.

Qu. How?

An. Lord, rise up, and let thine enemies be sca tered.

Qu. And when they rested, what did he?

An. Prayed likewise.

Qu. In what manner?

An. O Lord, returne to the many thousands Israel, chap. 10. 36.

Qu. What doctrine learne we by that?

An. Ever when we set forward upon any jou ney, or begin any worke, to pray: and when we re or make an end, to doe the like, that our speed ma be the better.

Q. How many waies did God shew himselfe gr cious to the Israelites in this booke?

An. Foure manner of waies.

Qu. Which be they?

A. First, in being still their guide: secondly, i feeding them with Manna, as he had begun: thirdl

ing merciſull toward them when they repen-
fourthly, in giving them victory over nine ſe-
ll Princes.
u. *Which be they?*
n. Aram King of the South Canaanites: Og
of Baſhan: Sehon King of the Amorites:
k King of Moab, Evi, Bokem, Zur, Hur, and Re-
Kings of Midian.
u. *What was their ſpoile they tooke in the over-*
w of the Kings of Midian?
Six hundred ſeventy and five thouſand ſheep,
nty two thouſand beeves, ſixty one thouſand
, two thouſand virgins priſoners, beſides ſilver
tin, braſſe and lead, cha. 31.
u. *What was the ſlaughter they made?*
n. They put both man, woman, and childe to
ſword, except thoſe virgins above named.
u. *What was the cauſe they did ſo?*
n. The commandement of God.
u. *Why was God ſo ſevere againſt them?*
. By reaſon King Balak, when he ſaw his own
e too weake to diſgorge his malice upon the
elites, and that the Prophet Balaam (contrary
is expectation) in ſtead of curſing did bleſſe
m, he fell to another practice.
u. *What was that?*
. By the counſell of Balaam he ſought to bring
m in diſpleaſure with their God, and ſo to have
m cut off.
u. *How did he compaſſe that?*
n. By flattery.
u. *In what manner?*
n. He ſent Midianitiſh women unto them, who
their allurements enticed them to fornication
idolatry.
u. *What doe we learne by this?*
n. That the wicked will leave no meanes un-
ctiſed for the deſtruction of the godly.
u. *Was God wroth with the Iſraelites then for*
ſe ſins?
n. So grievouſly, that God commanded the of-
ders to bee hanged, and ſmote with the plague
enty foure thouſand.
u. *Who redeemed this plague?*
n. The zeale of Phineas, that ſlew Zimri and
zbi in the very act of fornication, cha. 25. 8.
ueſt. *What doe we learne by the whole circum-*
nce?
. That God, though he plague his people when
y ſinne, yet he will ten times more plague them
t were cauſe of their ſin, as may appeare by the
ath extended upon the Midianites.
u. *Were the Iſraelites thankefull for the graci-*
care which God had over them?
n. No, they were moſt rebellious and unthank-
.
u. *How many ſins by their example do we learne*
eware of in this booke, beſide thoſe two ſins afore
ken of, Fornication and Idolatry.
n. Foure other.
u. *Which be they?*
. Murmuring againſt God, diſtruſt in his pro-
es, breach of his Sabbath, and rebellion againſt
Magiſtrates.
u. *How many times did they murmure?*
n. Foure times.
u. *When firſt?*
nſw. Three dayes after they departed from
ai.
u. *How were they puniſhed?*
. The Lord conſumed with fire the vtmoſt part
he hoſt, cha. 11. 1.

Qu. *How the ſecond time?*
An. They were weary of Manna, and luſted after fleſh.
Qu. *How were they puniſhed?*
An. They had fleſh while they ſurfeited, & their ſurfeit brought a grievous plague upon them, inſomuch that they died with meat in their mouthes, cha. 11. 32, 33.
Qu. *How the third time?*
An. For water.
Qu. *Where?*
An. At Kediſh, at the deſart of Zin, cha. 20.
Qu. *How the fourth time?*
An. For bread and water.
Qu. *How were they puniſhed?*
An. God ſent fiery ſerpents that ſtung them to death, chap. 21. 6.
Qu. *What cauſed the mercy of God at all times to put an end to their puniſhments?*
An. Two things.
Qu. *Which be they?*
An. Their owne repentance firſt, and then the praier of Moſes.
Qu. *How was this plague of fiery Serpents remedied?*
An. God commanded Moſes to make a brazen Serpent, and hang it upon a croſſe, and whoſoever being ſtung looked upon it, was cured.
Qu. *What was this a figure of?*
An. The vertue of Chriſt, whoſe hanging upon the croſſe, is a ſoveraigne medicine for the ſickneſs of our ſoules, if we looke up to him with the eyes of faith.
Qu. *How did they diſtruſt Gods promiſe?*
An. In being come to the land of Canaan, and deſiring to goe backe to Egypt, or to be buried in the Wilderneſſe.
Qu. *What was the ground of that deſire?*
An. Their faintneſſe of heart.
Qu. *Wherein?*
An. In that, though God had divers times before ſworne to give them the land of Canaan for an everlaſting inheritance, yet they feared to goe forward, when they heard the land was inhabited with Giants.
Qu. *Of whom did they leave this newes?*
An. Of the Spies that were ſent to ſearch the land, and bring of the fruit, cha. 21. 34.
Qu. *How did the Spies diſcourage the people?*
An. By reporting falſly of the land.
Qu. *How?*
An. They ſpake of the inhabitants as of men invincible, and of the Land, that it eat up thoſe that poſſeſſed it.
Queſt. *How did God revenge this impiety upon them?*
An. By a plague, which conſumed them all but Caleb and Joſuah.
Q. *Who encouraged the people againſt this feare?*
An. Caleb and Joſuah.
Q. *What would the people have done to them for croſſing their humour?*
An. Have ſtoned them to death.
Qu. *How did God puniſh this diſtruſt?*
An. Hee would have quite deſtroyed them, but for the prayer of Moſes.
Qu. *How did he then pacifie his wrath?*
A. Even with the judgmẽt of their own mouths.
Qu. *How was that?*
An. As they deſired rather to be buried in the wildernes, than to enter into the land of promiſe: even ſo it came to paſs, for all that then lived, from

twenty

twenty yeers old and upward, died and were buried in the wildernes, excepting Caleb and Joshua.

Q. *What was the reason that the like punishment fell upon Moses?*

An. For his distrust too, as appeares, cha. 11. 13. and chap. 20. 10.

Qu. *What doe we learne by that?*

A. That no man is so righteous but he may fall.

Qu. *By whom was the Sabbath broke?*

An. By an old man.

Qu. *Wherein?*

An. In gathering stickes to make him fire, chap. 15. 36, 37.

Qu. *How was he punished?*

An. He was stoned to death.

Qu. *What may we learne by this?*

An. If God were so severe for gathering a few stickes on the Sabbath, hee will be farre more to such as profane his Sabbath by swearing, drinking, gaming, whoring, and other lewd exercises.

Qu. *How many times did Israel murmure and rebell against Gods Magistrates?*

An. Twice.

Qu. *Who were the first that rebelled?*

An. Aaron and Miriam.

Qu. *Against whom?*

An. Against Moses.

Qu. *What was their punishment?*

An. Miriam was stricken with a leprosie.

Qu. *How was she cured?*

An. By the prayer of Moses.

Qu. *What learne we by that?*

An. The vertue of meeknesse, to pray for our enemies, as Moses did, cha. 12. 13.

Qu. *Who rebelled the second time?*

An. Korah, Dathan, Abiram, and their accomplices.

Qu. *What was their rebellion?*

An. They usurped upon the Priests office, and compared for worthinesse with Moses and Aaron.

Qu. *What became of them?*

An. The earth opened, and swallowed them up alive, chap. 16. 31, 32.

Quest. *How did God punish the people that tooke their parts after their death?*

An. Fourteen thousand and seven hundred died of the pestilence.

Qu. *How did he yet further convict their rebellion?*

An. By proving the house of Levi onely chosen for the Priesthood.

Qu. *How?*

An. By a miracle.

Qu. *In what manner?*

An. Aarons rod amongst the twelve that were put into the Tabernacle for the twelve Tribes of Israel, did blossome and beare ripe Almonds.

Qu. *What is the inference of this example?*

Answ. How odious a thing it is in the sight of God, to grudge against Magistrates and Rulers.

Qu. *How many waies is a man subject to sin?*

An. Two manner of waies.

Qu. *Which be they?*

An. Of ignorance or presumption.

Qu. *What hath ignorance?*

An. Favour and forgivenesse, cha. 15. 18.

Qu. *What presumption?*

An. Death, chap. 15. 27, 30.

Qu. *By how many witnesses ought a man by the Law of God to bee convicted in a case touching a mans life?*

An. By two, and not under, chap. 25.

Qu. *How long did God lead the Israelites to [from] the wildernesse?*

An. Forty yeeres.

Qu. *Why did he detaine them so long from [to] promised happinesse?*

An. To try their faith, and by continuall exercising of them, sometime with crosses, sometime with blessings, to make them learne only to trust in him, and so in the end to appeare worthy heires of so blessed an inheritance.

DEUTERONOMIE.

Question.

WHat is contained in this book of Deuteronomy?

An. Another repetition of the Law.

Qu. *Why?*

An. Because they were dead to whom the Law was first given.

Qu. *Who repeats it to them?*

An. Moses.

Qu. *What doth he draw out from it?*

An. Continuall exhortations to obedience.

Qu. *Obedience to whom?*

An. To God first, then to the Priests and Judges.

Qu. *What lesson have we from hence?*

A. That the first care of a religious Magistrate is the obedience of the people to God, next to himselfe.

Q. *How many things were they to observe in reading the Law?*

An. Two things.

Qu. *Which be they?*

A. First, neither to adde to it, nor take from it, chapt. 4. 2. Secondly, not onely to learne it themselves, but to teach it also to their posterity, ch. 1.

Qu. *In what manner did God admonish this next generation to be carefull of his Law?*

An. By the remembrance of two things.

Qu. *Which be they?*

An. The ingratitude of their Fathers, who had provoked his wrath, and were dead: and the wonderfull miracles and victories which hee had brought to passe amongst them, to assure them of his love and protection.

Qu. *Amongst the rest, which is one of the speciall favours God bestowed upon them, mentioned in this booke?*

An. That in forty yeeres space the garments of their fore-fathers never waxed old, cha. 8. 4.

Qu. *How doth hee encourage them not to bee afraid to enter into the land of Canaan?*

An. Three manner of waies.

Qu. *Which be they?*

An. First, in that hee was God, and would be true of his promise: for he had sworn they should possesse it. Secondly, by telling them it was a most pleasant, rich, and fruitfull country, chapt. 8, 7, 8. Thirdly, by assuring them of all assistance, yea that very Hornets & Flies of the aire should fight for them, chap. 7. 20.

Qu. *Of how many things doth God counsell them to beware, when they are once settled in Canaan?*

An. Of three things.

Qu. *Which be they?*

An. Unthankfulnesse, presumption, and lacke of charity.

Q. *How did he shew they might be unthankfull?*

An. By enjoying the fruits of the land, and not praising

ing his name for them, chap. 8. 10.
.*How presumptuous?*
.By attributing the glory thereof to their own
gth,& not to the free mercy of God,cha.8.18.
.*How uncharitable?*
n.In having abundance,and shutting up their
s against the poverty of their brethren,chap.
,8. a sin too common in these dayes.
.*What other vices doth he forbid?*
n.Forsaking of Gods service for the love of
friend,be he never so deare,cha.13.6. The im-
rishing of Gods Ministers, ch.12.19. Confusi-
f sexe,as a man to weare womans apparell, or
man mans,chap.22.5.Detaining any thing of
hers which wee finde, cha.22.12,13. All man-
of cruelty,even toward brute beasts,chap.22.6.
doubleneſſe of heart, hanging between two
ions,figured unto us by the garment of Linsie-
lsie,chap.2.11,12. All violating of virginity,
.22.5.All bearing of false witneſſe,cha.19.16.
mploying of evill gotten goods in the service
od, as such as thinke they may bee charitable
monie gotten by theft, usury, or whoredome,
3.18.The taking of any thing to gage,whereby
neighbour gets his living,ch.26.2. All partia-
as not to punish one for the sinne of another,
4.6.All security and flattering of a mans selfe
is owne sin,ch.29.ver.19,20,21.
u.*If they did,or if we do offend in any of these how will God execute his judgements upon us?*
*An.*Without respect of persons, ch.10.1.
u.*What may be pretended for an excuse, if wee found guilty of any of these sins?*
*An.*Nothing.
u.*Not ignorance?*
*An.*No.
u.*Why?*
*A.*Because we are (as the Israelites were) daily
monished of them by the Ministers of Gods
ord,cha.30.11.
u.*Did Moses never enter into the land of Can?*
*An.*No,only he had a sight of it, and then dyed.
u.*What was the reason?*
*An.*His sin of distrust in Gods power, commit-
at the waters of Meribah.
ueſt.*What may we learne generally by his whole?*
*A.*Sixe vertues for that one vice before remem-
d.
u.*Which be they?*
*An.*First,boldneſſe in his calling,that feared not
speake to Pharaoh. Secondly,meeknesse against
ong, that was not moved at any despightfull
rds given by the Israelites. Thirdly,patience a-
ast travell,that did not only guide the Israelites
their journies, but at all times decided their
ses. Fourthly, zeale in Gods glory, for the ad-
ncement of vertue,& repressing of vice. Fifthly,
e to his brethren,to spend his life for them,ra-
r than they should miscarry.Sixthly,faith in his
, not envying that he might not enter into the
d of Promise: considering by death he was in-
ted with a greater patrimony, the Kingdome of
aven.

JOSHUA.

Question.

HOw did God further manifest his tenderneſſe over the Israelites?

*An.*In setting over them a wise,religious, and a valiant Governour.

Qu.*Who was this?*

*An.*Joshua.

Qu.*What was his charge?*

*An.*Two-fold, to keep the Law of God, and to bring Israel out of the wildernesse into Canaan.

Qu.*What especiall vertues had he?*

*An.*Three.

Qu.*Which be they?*

*A.*Faith,wisdome,and courage,such as all good Governours ought to have.

Qu.*How did he shew his faith?*

*An.*By beleeving Gods promises.

Qu.*How his wisedome?*

*An.*In governing discreetly.

Qu.*How his courage?*

*An.*In leading on the people without dread of their enemies.

Qu.*How did God here encourage the people?*

*An.*Three manner of waies.

Qu.*Which be they?*

*An.*First, in renewing his former promise, and telling them they should divide the land for an inheritance, chapt.1.6. secondly, in giving them a Captain endued with the spirit of Moses,& able to be their Conductor,cha.1.5. and thirdly, by assuring them he would cast a faintnesse of heart upon their enemies,chap.2.11.

Qu.*How were the people confirmed, that Joshua had the spirit of Moses?*

*An.*By two miracles that he did.

Qu.*Which is the first?*

*An.*His dividing the waters of Jordan,& their whole hosts passing over dry-shod, cha.3.15,17.

Qu.*Which is the second?*

*An.*He caused the Sun and Moon to stand still in the firmament,cha.10.13.

Qu.*How?*

*An.*By prayer.

Qu.*What doe we learne by that?*

*An.*Two things.

Qu.*Which be they?*

*An.*The effect of prayer, and the obedience of all creatures for the glorifying of God.

Qu.*How was God glorified by that miracle?*

*A.*Joshua by that meanes had a longer time of day light,for the vanquishing of Gods enemies.

Qu.*Were none of the Tribes placed on this side Jordan?*

*An.*Yes.

Qu.*How many?*

*An.*Two and a halfe.

Qu.*Which be they?*

*An.*Reuben, Gad, and the halfe Tribe of Manasseh.

Qu.*Did they sit downe in peace, and suffer their brethren to goe to warre?*

*An.*No,they shewed brotherly love.

Qu.*How was that?*

*An.*They left their Wives, Children, & Cattell in the possessions which were allotted them, and themselves armed,went formost,and would take no rest, till their brethren of the other Tribes were likewise planted as well as they,cha.7.16.

Qu.*When they had passed Jordan, how did Joshua shew himselfe thankfull to God for so great a miracle?*

*An.*By setting up a memoriall of his power.

Qu.*What was that?*

*Answ.*Twelve stones, for the twelve Tribes of Israel.

Qu.*For*

Qu. *For what purpose did he so?*
An. For two causes.
Qu. *Which be they?*
Answ. First, that such a remembrance of Gods mighty power might serve for a further condemnation to his enemies: and secondly, that his servants might the more reverence him, cha. 4. 24.
Quest. *Which was the first City they went to conquer?*
An. Jericho.
Qu. *Did they rashly goe and besiege it, as proudly presuming, that howsoever, or whatsoever they did, God would be with them?*
An. No, like discreet Souldiers, they used three things.
Qu. *Which were they?*
An. Deliberation, Consultation, and Sanctification.
Qu. *How deliberation?*
An. They tooke time.
Qu. *How consultation?*
An. Two manner of waies; they sate in counsell among themselves, and submitted their counsell to the direction of God.
Qu. *How Sanctification?*
An. Two manner of wayes, by prayer and fasting.
Qu. *When they had taken counsell, what did they?*
An. Sent Spies to know the state of their enemies.
Qu. *What danger were they in?*
An. Of death.
Qu. *By whom?*
An. By the King.
Qu. *Who saved their lives?*
An. A woman Harlot, or an Hostesse.
Qu. *How?*
A. By hiding them in the top of her house, when the King made search for them, cha. 2. 6.
Qu. *What moved her to doe so?*
An. The same which shee heard of the workes of God.
Qu. *How did the Israelites requite this kindnes?*
An. They saved her, her Father, Mother, Children, and all they had.
Qu. *Did they shew this mercy of their owne accord?*
An. No, but by the instinct of Gods Spirit.
Qu. *What doe we learne by this?*
Ans. That God will not the death of sinners, if they repent.
Qu. *How was the City wonne?*
An. The walls fell downe by the power of God, and then Joshuah entred, cha. 6. 20.
Qu. *How were the Israelites commanded to esteem of the City, and all that was in it?*
A. As a thing execrable and accursed, cha. 6. 17.
Qu. *Was nothing reserved?*
An. Yes, silver, gold, vessels of brasse and iron.
Qu. *What was to be done with them?*
An. They were to bee consecrated to the Lords use, cha. 6. 19.
Qu. *How were they to be consecrated?*
An. By being molten, and the property of them altered.
Qu. *What sin is here committed?*
An. Theft.
Qu. *Who committed it?*
An. Achan.
Qu. *How?*
An. Hee kept a Babylonish garment, two hundred shekels of silver, and a wedge of gold of fifty shekels weight, which he had in his Tent, to his owne private use, cha. 7. 2.
Q. *What was their fortune after the commi of this sin?*
Ans. Their good successe was turned into such as is alwaies the fruit of wickednesse.
Qu. *How did that appeare?*
An. When three thousand Israelites were against Ai, the inhabitants thereof put the flight, and slew thirty sixe of them, cha. 7. 5.
Qu. *How were they cleered of this sin?*
An. By destroying Achan, his family, and all had, cha. 7. 14.
Qu. *How did the Gibeonites purchase a leag friendship with Joshuah?*
An. By dissimulation.
Qu. *In what manner?*
An. Comming unto him in ragged clothes old shooes, as though they had worn out their parrell by journying from some far country.
Qu. *How did Joshua reward their dissimulat*
An. He suffered them to live because of his p mise, but he condemned them for ever to be dru to the Congregation, to hew wood, and draw ter, cha. 9. 21.
Qu. *How many Kingdomes did Joshua subdue*
An. Thirty and one.
Qu. *What mercy did he shew in all his victori*
An. None at all, hee destroyed every soule, ch ter 10. 40.
Qu. *What moved him thereunto?*
An. The commandement of God.
Qu. *What is signified by that?*
An. That wickednesse must be quite rooted o where God meanes to be served.
Qu. *Were the Israelites now in quiet possessio Canaan?*
An. They were, cha. 21. 14.
Qu. *What doth that shew?*
An. The full performance of Gods promise.
Q. *What vertues do we learn from the Israel after their victories?*
An. Two.
Qu. *Which be they?*
An. Thanksgiving, and brotherly unity.
Qu. *How were they thankefull?*
An. In protesting to serve and obey God for benefits bestowed upon them, cha. 24. 24.
Qu. *How did they shew brotherly unity?*
Ans. In equall division of their portions, wi out strife or contention.
Qu. *How did Joshua dye?*
An. Like a vertuous man.
Qu. *How was that?*
An. Rehearsing the mercies of God, and exh ting the people to feare him, cha. 24.

JUDGES.

Question.

WHat Governours had the people after Josh
An. Judges.
Qu. *Why were they called Judges?*
An. Because they did execute Gods judgeme upon their enemies.
Quest. *Had they many enemies after the dea Joshua?*
An. Yes.
Qu. *What was the cause?*

An. Their sins.
Qu. *What was their generall sin?*
An. Disobedience.
Qu. *How did that spread?*
An. Into three branches.
Qu. *Which be they?*
An. Vaine pity, Idolatrie, and Ingratitude.
Qu. *How were they vainly pitifull?*
A. In making league with the Canaanites, whom
y ought to have cast out, chap. 2.
Qu. *How were they Idolaters?*
An. In worshipping Idols, cha. 2. 11.
Qu. *How ungratefull?*
An. Being made owners of Cities which they
lt not, and Vineyards which they planted not,
y forgot to glorifie the giver.
Qu. *What was the generall punishment of their*
?
An. As the Lord had said before, those people
om they saved, became goades to their sides,
d thornes in their eyes.
Qu. *What is the meaning of that?*
An. They continually vexed them with war.
Qu. *Wherefore did the Lord suffer them?*
An. To fit and prove them, as he alwayes will
such as he loveth.
Qu. *Did the Lord then still love them, considering*
they had provoked him by their former
kednesse?
An. He did.
Qu. *What doth that shew?*
An. The unspeakable mercy of God towards his
urch.
Qu. *What was the generall vertue that purchased*
s mercy toward them?
An. Repentance: they cryed, and he heard their
roaning, cha. 3. 18.
Qu. *Wherein was his mercy expressed?*
An. In sending them deliverers.
Qu. *How many were they?*
An. Sixteen.
Qu. *Rehearse their names?*
An. Othniel, Ehud, Samgar; Deborah, Barak, Gi-
eon, Abimelech, Tola, Jaer, Iphtah, Ibsan, Eglon,
Abdon, Sampson, Eli, Samuel.
Qu. *What were the particular sins of the Israe-*
ites?
Qu. In Abimelech three.
Qu. *Which be they?*
An. Ambition, tyranny, and despaire.
Qu. *How was he ambitious?*
An. He usurped the Kingdome after his father
Gideons death, cha. 9. 1.
Q. *How did Jotham his youngest brother reprove*
him for his ambition?
A. By the example of trees, wherein he shewes,
hat those of least desert, are alwayes most aspiring,
a. 9. 8.
Qu. *How was Abimelech tyrannous?*
An. In murdering seventy of his owne brothers,
or the securing of his owne estate, cha. 9. 5.
Qu. *What was the punishment God laid upon him*
r this unnaturalnesse?
An. That as he had lived in cruelty, so he dyed
n contempt.
Qu. *How was that?*
An. A woman with a peece of a milstone almost
nockt out his braines.
Qu. *Where?*
An. At the tower in Thebez, cha. 9. 53.
Qu. *What sin reigned particularly in the people?*
An. In Sampson, lust; in Iphtah temerity, or
rashnesse: in a Levite, love of vanity: in the men
of Benjamin, the rape of a woman: in the Ephra-
mites, envie.
Qu. *Toward whom was Sampson lustfull?*
A. Towards Dalilah, a wicked woman, ch. 16. 4.
Qu. *How was he punished?*
An. He lost Gods excellent gifts, and became a
slave to his enemies, cha. 16. 19.
Qu. *How was Ipthah guilty?*
An. In making a rash vow, and performing it.
Qu. *How was he punished?*
A. Through his own folly he became childlesse.
Qu. *Was it well done of Iphtah, to make good*
his vow?
An. It was sin to vow it, murder in the highest
nature to performe it.
Qu. *How was the Levite guilty?*
A. In forsaking the service of God, to supply the
wants of his body.
Qu. *How was that?*
An. He was content to serve in the Temple of
Idols for meat, drink, and apparell, chap. 17. 10, 11.
Qu. *What was his punishment?*
An. He was taken prisoner by the men of Dan,
chap. 18. 17.
Qu. *How was the Tribe of Benjamin guilty?*
A. For the ravishing of a Levites wife.
Qu. *What was their punishment?*
An. All the other Tribes rose up against them,
razed their City, & slue all their men, but six hun-
dred that fled into the wildernesse, chap. 20. 45, 47.
Qu. *How were the Ephramites envious?*
An. They repined at the great victory which
Iphtah had obtained against the Ammonites.
Qu. *How were they punished?*
An. Iphtah slue of them two and forty thou-
sand, chap. 21. 6.
Qu. *What particular vices were there in the peo-*
ple of other Nations?
An. In Adonibezek a Canaanite, inhumane cru-
elty, cha. 1. 7. In the men of Succoth and Penuel,
churlish behaviour towards souldiers; cha. 8. 6. 8.
Derision in the Philistines against Sampson.
Qu. *How was Adonibezek cruell?*
An. He did cut off the thumbes of the hands and
feet of 70. Kings, and made them gather crummes
underneath his table.
Qu. *What was his punishment?*
An. That measure which he had offered others,
was laid upon himselfe: The Israelites whom
they tooke him, used him in the like manner, chap-
ter 1. 7.
Qu. *How were the men of Succoth and Penuel*
churlish to souldiers?
Answ. In denying them victuals in their extre-
mity.
Qu. *What Souldiers were they thus unfriendly*
unto?
An. To Gideon and his souldiers.
Qu. *How did Gideon revenge himselfe upon*
them?
A. He tore their Elders in peeces with thornes,
overthrew the Tower of Penuel, and slue the men
of the city, chap. 8. 16, 17.
Qu. *How did the Philistines deride Sampson?*
An. They used him as a foole at their feasts, to
make them laugh.
Q. *What did this their derision moreover include?*
An. Blasphemy against God.
Qu. *How died Sampson?*
An. He was slaine amidst his enemies by the
fall of the house.

Qu. *What doe we learne in this booke, at touching the person of God?*

An. Two things.

Qu. *Which be they?*

An. Mercy and omnipotency.

Qu. *Wherein shewed he his mercy?*

A. In pardoning their offences, though they did alway offend him.

Qu. *Wherein his omnipotency?*

An. In bringing great matters to passe by weak meanes.

Qu. *What were they?*

A. Ehud being lame of his right hand, slue king Eglon with a dagger of a cubit long. Shamgar slue six hundred Philistines with an Oxe goad. Jael, a woman, killed Sisera, the c[illegible]e Captaine of King Jabins host, with a hammer and a naile. Gideon, a poore Tresher, overcame an host of men with broken Pot-sheards and Rams hornes. Sampson slue a thousand men with the Jaw-bone of an Asse.

Qu. *What were the acts of Eli and Samuel?*

A. They are set downe in the Books of Samuel.

The end of Judges.

RUTH.

Question.

Of whence was Ruth?

An. Of the Land of Moab, shee was basely borne.

Qu. *What vertue do we learne by her example?*

An. Constant love of a daughter-in-law to her husbands mother.

Qu. *Who was her husband?*

An. Chilion, the sonne of Elimelech, a man of Juda.

Q. *Wherein consisted the love of Ruth to her mother-in-law?*

An. In two things.

Qu. *Which be they?*

A. In not forsaking her company, and in relieving her with her painfull labour, chapt. 2. 18. and chapt. 1. 17.

Qu. *How was her mother-in-law called?*

An. Naomi, the wife of Elimelech.

Qu. *How came it to passe that Chilion, the son of Elimelech, being an Hebrew, married with Ruth, a Moabite?*

An. Elimelech, his wife and sonnes, by reason of a famine that was in Juda, went to dwell among the Moabites, & so grew the acquaintance, chap. 1. 1.

Qu. *How many husbands had Ruth?*

An. Two.

Qu. *Which was the last?*

An. Boaz an Israelite.

Qu. *What doctrine learne we by the marriage of these two, considering the one was an Israelite, and the other a stranger to the children of God?*

A. That by the comming of Christ, who vouchsafed in the flesh to proceed from her line, the Gentiles should be likewise called to salvation as well as the Jewes.

I. SAMUEL.

Question.

How many of the Judges remaine unspoken of?

An. Two.

Qu. *Which be they?*

An. Eli and Samuel.

Qu. *How many sons had Eli?*

An. Two

Qu. *Which be they?*

An. Hophni and Phineas.

Qu. *What sin do we learn to beware of by the [example of Eli]?*

An. Too much lenity toward our children.

Q. *Wherein did Eli shew too much lenity toward his sons?*

Answ. In not giving them correction for th[eir] faults.

Qu. *What were his sons faults?*

An. Prophanation and adultery.

Qu. *How did they prophane?*

An. In serving their owne appetites of the [sa]crifices, before God was served, chap. 2.

Qu. *How were they adulterous?*

An. In using the company of such women as [af]ter their travell came to the Temple to be p[u]rified, chap. 2. 12.

Q. *Did not their father Eli rebuke them for th[eir] faults?*

An. Yes, as many negligent persons doe ne[ver] a-dayes, told them it was not well done, and b[ade] them doe no more so, and so let them passe.

Qu. *How did God punish the father?*

An. Two manner of waies.

Qu. *Which be they?*

An. First, he took his office of Priesthood fr[om] him.

Qu. *How?*

An. By suffering the Arke to be taken away [by] the Philistines: and then upon the newes ther[of] Eli brake his necke, chap. 4. 18.

Qu. *How were his sons punished?*

An. With sudden death both in one day.

Q. *What did the Philistines with the Arke?*

An. They brought it to Ashdod a chiefe C[ity] of theirs, and placed it in the Temple, close by [the] Idoll Dagon.

Q. *What agreement was between the Idoll & [the]*

An. As between God and the Divell, light [and] darkneſſe; so that in the end the Idoll fell dow[n] and was broken in pieces, chap. 5.

Qu. *What doe we learne by that?*

An. That when true holinesse comes in place [of] perstition cannot stand.

Qu. *What sin was it in the Philistines to take [a]way the Arke of God?*

An. Sacriledge.

Qu. *How were they plagued for it?*

An. With mortality and death of the peo[ple] and with a grievous sickneſſe, called the Emere[ds] chap. 5. 12.

Qu. *What did they with it then?*

An. They sent it backe to Israel with gifts [of] gold and silver.

Qu. *What were the gifts?*

A. Five golden Mice, and five golden Emerod[s]

Qu. *Who received it?*

An. The men of Bethshemesh.

Qu. *What was their sin in the receipt thereof?*

An. Curiosity.

Qu. *How?*

A. They would needs open and looke into [the] Arke, which was lawfull for none to do but Aa[ron] and his sons, to see if the Philistines had stolne [a]way any of the reliques.

Qu. *How did God punish them for this presu[mp]tion?*

An.

An. He smote of those men fifty thousand three-
ore and ten, chap. 8. 19.
Qu. *What doe we learne by this?*
An. Not to pry into the secrets of God further
an we have commission.
Qu. *How did Israel recover the favour of God*
aine?
An. By repentance.
Qu. *By whose counsell?*
An. By Samuels.
Qu. *Wherein did they shew repentance?*
An. In acknowledging their sin, in fasting and
menting, chap. 7. 6.
Qu. *What was their speed afterward?*
An. Prosperous.
Qu. *How?*
An. They slue the Philistines, recovered their lost
ties, and established peace, chap. 7.
Qu. *Whose son was Samuel?*
A. The only son of Elkanah and Hannah.
Qu. *How did Hannah obtaine her son?*
Answ. As wee must our desires, by prayer and
ares.
Qu. *What did she when she had him?*
Answ. Shee paid her vowes, and sung a song of
ankfulnesse.
Q. *What learne we by her?*
A. To remember to offer up our praises, when
e have received our petitions.
Qu. *What vertues doe we note in Samuel?*
An. A diligence in his calling towards men, and
ncerity of faith towards God.
Qu. *How did he shew his diligence towards men?*
An. In governing justly.
Qu. *How his sincerity of faith towards God?*
An. In truly performing the duty of a Priest and
Prophet.
Q. *What reason then had the people to mislike the*
government of Judges, and crave a King?
An. First, because when Samuel waxed old, hee
resigned his authority to his sons, and they were
extortioners, and tooke bribes: and secondly, by
reason of the mutability of mans nature, that for
the most part affects mutability and change.
Qu. *Was God pleased with their desire?*
An. No.
Qu. *Why?*
An. Because they thirsted for another kinde of
government than he had appointed them, and so
seemed to preferre their owne opinion before his
wisedome.
Qu. *How did Samuel shew they had offended?*
A. By causing it to thunder and raine in wheat
harvest.
Qu. *How?*
An. By his praier and invocation, cha. 12.
Qu. *What did the people then?*
An. Repented.
Qu. *Was God mercifull?*
An. Yes, and promised to bee a gracious God
both to them and their King, upon condition they
would serve him: so ready is God alwaies to par-
don sinners, if they will turne unto him, chapter
12. 19. 21.
Qu. *What is to be noted in the life of Saul?*
An. Two things.
Qu. *Which be they?*
An. His vertues and his vices.
Qu. *What were his vertues?*
An. Hee fought the battels of the Lord, and o-
verthrew his enemies.
Qu. *Why was the Kingdome taken from him?*
An. Because of his vices.
Qu. *How many were his particular vices?*
An. Eleven.
Qu. *What was his first?*
An. His usurping upon the Priests office, chap-
ter 13. 6. 14.
Qu. *What was his second?*
An. Hee slue not Agag the King of the Amale-
kites, as God had commanded him, cha. 15. 3.
Quest. *When Samuel reproved him for his fault,*
what was the third sin he ran into?
An. Obstinacy.
Qu. *How?*
An. He stood to it, to the Prophets face, that he
had not offended, chap. 15. 20.
Qu. *Which was his fourth offence?*
An. Envie.
Qu. *How?*
An. Hee grudged at the vertues and good suc-
cesse of David, chap. 18. 9.
Qu. *Which was his fifth offence?*
An. Ingratitude.
Qu. *How?*
An. He would have slaine David the very time
that hee delivered him by his musicke from the
torment of the wicked spirit, chap. 18. 11.
Qu. *Which was his sixth offence?*
An. Inconstancy in his word.
Qu. *How?*
An. He promised David his daughter Merab in
marriage, and after gave her away to another,
chap. 18. 19.
Qu. *What was his seventh offence?*
An. Treachery of mind.
Qu. *How?*
An. He would have betrayed David to the Phi-
listines, chap. 18. 21.
Qu. *What was his eighth offence?*
An. Murder.
Qu. *How?*
An. Hee would have killed David in his bed,
chap. 19. 11.
Qu. *Who preserved him?*
An. Michal his wife, and the daughter of Saul,
chap. 19. 12.
Qu. *After what manner did shee preserve him?*
An. In letting him downe through a window,
when the house was searched.
Qu. *What doe we learne by that?*
An. The duty of a faithfull wife toward a ver-
tuous husband, rather than to a wicked father.
Qu. *What was his ninth offence?*
An. Hee would have killed his owne son Jona-
than for excusing David, chap. 30. 23.
Qu. *What was his tenth offence?*
An. He slue the Lords Priests, cha. 22.
Qu. *What was his eleventh offence?*
An. He consulted with Witches, cha. 28.
Q. *How did God punish him for these offences?*
An. Five manner of waies.
Qu. *Which be they?*
An. First, he tooke his kingdome from him, and
gave it to David. Secondly, he deprived him of his
holy spirit, and let a fiend possesse him. Thirdly, he
gave his enemies victory over him. Fourthly, his
owne son was slaine. Fifthly, he despaired, and slue
himselfe, cha. 31.
Qu. *What was the reason he prosecuted David as*
he did?
An. His jealousie over him, for that he knew he
should succeed him in his kingdome.
Qu. *What did he shew in that?*

An. Contempt against the ordinance of God.

Qu. *Was David then chosen before the death of Saul?*

An. Long before.

Qu. *In his election what doe you observe?*

A. That God in chusing his Ministers, hath not so much respect to the outward gifts of the body, as to the inward graces of the mind.

Qu. *How did that appeare?*

An. In chusing David the youngest and weakest of his brethren, and refusing the rest of more likely aspect and countenance, chap. 16.

Qu. *After David was chosen King, what were his acts?*

A. He slue a Lion, a Beare, and vanquished great Goliah.

Qu. *What may wee understand by his prospering in strength and power?*

An. That to a vertuous mind, God will also give vigour of body.

Qu. *What did hee figure by his victory over Goliah?*

An. The victory of Christ over the Divell.

Q. *What vertues do we learne from David in the first booke of Samuel?*

An. Three.

Qu. *Which be they?*

An. Patience, clemency, and loyalty.

Qu. *How did he shew his patience?*

An. In quiet bearing of persecution.

Qu. *How manifold was his persecution?*

An. Twofold: first by Saul, and then by the Amalekites.

Qu. *How many waies did Saul persecute him?*

An. Three manner of waies.

Qu. *What were they?*

An. First, by bringing him in danger of death. Secondly, by famine. Thirdly, by driving him into exile.

Qu. *How many times was he in danger of death?*

An. Sixe times.

Qu. *Which be they?*

An. First, in the presence of Saul, when Saul threw his speare at him. Secondly, in being sent by Saul to fetch an hundred fore-skins of the Philistines. Thirdly, in his chamber, when his wife Michal delivered him. Fourthly, in Gath, when hee escaped from Achish, by counterfeiting madnesse. Fifthly, when he was in the same cave with Saul. Sixthly, when the men of Ziklag would have stoned him.

Qu. *What doth this teach us?*

An. That which it taught David, that many are the troubles of the righteous, but God delivereth them out of all.

Quest. *How many times was he in danger of famine?*

An. Twice: first, when he did eate the Shewbread, chap. 21. 6. Secondly, when he sent to Nabal for provision, chap. 25. 8.

Qu. *Where lived he an exile?*

An. First, in the wildernesse, and then amongst the Philistines.

Qu. *Wherein did he shew his clemency?*

A. In pardoning Nabals churlish answer, when he had vowed his ruine, cha. 25. 23.

Qu *At whose entreaty did he save him?*

An. At Abigails Nabals wife.

Qu. *What doe we learne by that?*

An. That many times the follies of men are excused by the wisedome of their wives.

Q. *How was he persecuted by the Amalekites?*

An. They tooke his wives, Ahinoam and Abigail prisoners.

Qu. *Who rescued them?*

An. David.

Qu. *Wherein shewed he his loyalty?*

An. Not only in refraining to lay violent hand upon Saul his annointed Soveraign, though twice he were in his power, and might have slaine him but also in praying for his welfare.

Qu. *How oft was Saul in his power?*

An. Twice.

Qu. *Where?*

An. Once in the caves of the Rockes of Engedi and another time in the wildernesse of Ziph, neere the mountaine Hachilah, cha. 14. 4. & ch. 16. 7.

Qu. *What doe we learne by this?*

An. That no subject ought to lay violent hand upon his Prince, be he never so wicked.

II. SAMUEL.

Question.

Did David seeke the Kingdome by unlawfull meanes?

A. He did not; although he was annointed for it, he waited Gods determination ten yeeres.

Qu. *How did he entertaine the newes of Sauls destruction?*

An. Hee rent his clothes, wept, and fasted the night.

Qu. *What learne we by that?*

An. The tender compassion of David, and consequently, what ought to be in all Christian for the hard misfortune even of their enemies chapter 1. 12.

Qu. *How did he reward the counterfeit?*

An. In stead of a rich reward, which hee hoped for, he frowned upon him, asked him how he durst shed the bloud of the Lords Annointed, and commanded one of his followers to kill him, cha. 1. 15.

Q. *How was the state of the kingdome when David entred upon it?*

An. Like a tempestuous sea.

Qu. *What was the reason?*

An. Civill dissention.

Qu. *Who raised it?*

An. Ishbosheth the sonne of Saul, whom Abner made King of Israel.

Qu. *Did they make warre upon David?*

An. They did.

Qu. *How was that warre ended?*

An. God gave David victory.

Qu. *By what meanes?*

An. First, by force of armes, cha. 2. 17. Secondly by reason of a private quarrel between Ishbosheth and Abner his chiefe Captaine, chap. 3. 8.

Qu. *Whither went Abner?*

An. He fled to David.

Qu. *What was his welcome thither?*

An. Joab Davids chiefe Captaine slue him treacherously, because Abner before had slaine Asahel Joabs brother, chap. 3. 2.

Qu. *Was David privie to this act?*

Answ. No: but greatly lamented it, and prayed to God to reward Joab according to his desert. chap. 3. 29.

Qu. *What became of Ishbosheth?*

An. After Abner left him, two of his own servants (Baanah and Rechab) traiterously slue him. and

d brought his head to David, chap. 4. 8.

Qu. *How did David reward them?*

An. As villaines should be, caused them to bee ine, had their hands and feet cut off, and after nged them up for an example over the poole of ebron, chap. 4. 12.

Qu. *What do we learne by these circumstances?*

An. The good hope of Davids vertuous goverument.

Qu. *What was the next argument of his vertuous vernment?*

An. He did that which every good Prince ought doe.

Qu. *What was that?*

An. Studied to advance Religion.

Qu. *How?*

An. In bringing the Arke of God into the City, uncing before it, to shew his zeale and gladsse, and purposing to build a Temple for the rd, where his Name might be called upon, chap. 6. 16.

Qu. *How did God accept of his zeale and good ent?*

An. So well, as hee gave him dominion over any Nations, and promised to establish the Kingme to his posterity for ever, chapter 8. and ap. 7. 12.

Qu. *What did Michal when she saw David her husband dance before the Arke?*

An. As the wicked of our time, she laughed his dly zeale to scorne, chap. 6. 16.

Qu. *After this, how many times did David fall om God?*

An. Thrice.

Qu. *In what manner?*

An. First, through lust: secondly, through murr: and last of all, through presumption.

Qu. *How did he offend through lust?*

An. He knew the wife of Uriah, chap. 11. 4.

Qu. *How through murder?*

A. He caused her husband to be slaine, ch. 11. 15.

Qu. *How through presumption?*

An. He numbred his people, as depending upon victory by the multitude of men, and not by the power of God, chap. 24. 1.

Q. *How did God plague him for his first two sins?*

An. He kindled dissention against him, both within his house, and without.

Qu. *How within his house?*

An. Two manner of waies.

Qu. *Which be they?*

An. First, by the meanes of a deadly hate that grang up between his sons.

Qu. *Which sons?*

An. Absolom and Ammon.

Qu. *How?*

An. Ammon defloured Tamar, Absloms sister, for which Absolom slue Ammon, chap. 13. 19.

Qu. *What was the second cause of dissention?*

An. Absolom conspired against his fathers crowne and Dignity, chap. 15. 1.

Qu. *How did he practise to aspire?*

An. By stealing the hearts of the people from his father, by curtesie and flattering speeches.

Qu. *Who was his chief counseller?*

An. Achitophel.

Qu. *What became of Achitophel?*

An. He hanged himselfe, chap. 17. 23.

Qu. *What became of Absolom?*

An. He likewise had an untimely death.

Qu. *In what manner?*

An. As he fled before his fathers Army, riding under an Oake, he was hanged by the haire of the head, and afterward thrust through the body with a dart by Joab, chap. 9. 14.

Qu. *What may we learne by these mens overthrow?*

A. That Treason will alwayes have a shamefull end.

Qu. *How was dissention stirred up against David without his house?*

An. Two manner of waies.

Qu. *Which be they?*

An. First, by the reproach of a base subject of his, vomited out against him: and then by the malice of the Philistines, chap. 2.

Qu. *What was the subject called that reviled him?*

An. Shimei out of the house of Saul.

Qu. *How did he revile him?*

An. He called him murderer, and cast stones and dust in his face, chap. 16. 7. 13.

Qu. *Did David indure it?*

An. Yes, as he did all his former troubles, with patience; commanding his men of warre not to touch Shimei: for, said he, my son, which came out of mine owne bowels, sought my life: then how much more may this Benjamite doe it? suffer him to curse, for the Lord hath bidden him, chap. 16. 11.

Qu. *What vertue is shewed in David besides his patience?*

An. Gratitude and continency.

Qu. *Wherein did he shew himself gratefull?*

An. In giving all the lands of Saul to Mephibosheth his friend, Jonathans son, chap. 19. 30.

Qu. *Wherein was he continent?*

An. In refusing, being very faint through thirst, to drinke of the water which men had hazzarded their lives to fetch him, chap. 23. 17.

Q. *How was David plagued for his presumption?*

A. God offered him the choice of three plagues.

Qu. *Which be they?*

A. Either to have seven yeers famine, or to flye three moneths before his enemies, or to have three daies pestilence in the land, chap. 24. 13.

Qu. *Which did David chuse?*

An. Three daies Pestilence.

Qu. *What was his reason?*

An. Because he had rather fall into the hands of God than men: for God will be mercifull, when men are pitilesse.

Q. *How many of his people died of the pestilence?*

An. Three score and ten thousand, chap. 24. 15.

Qu. *In all the troubles of David, did God send him no friends to comfort him?*

An. Yes, God is a God of mercy, and as he doth promise, even so will hee performe: at all times of his distresse he raised him some friend or other.

Qu. *Which were they?*

An. Before Saul died, Jonathan, Michal, Abimelech the Priest, foure hundred men that came to his aide in the wildernesse, Abigail, rich Nabals wife, that brought him provision, and Achis King of Gath, that gave him a City, called Ziklag.

Qu. *After Sauls death, in the time of his persecution, who were his friends?*

An. Beside many other of his subjects, that stucke unto him, Hushai shewed himselfe a speciall friend, in overthrowing the counsell of Achitophel, whereby the rebellion of his son Absolom was cut off, ch. 16. and old Barzillai that succoured him, when he fled from his son, ch. 17. 31.

Qu. *Notwithstanding the manifold troubles David had, did he at last find rest?*

An. Yes, and dyed in peace.

Qu. *What doth his troublesome life and quiet end figure unto us?*

An. The race of the chiefe King of Heaven, CHRIST JESUS, who according to the flesh was persecuted on every side as David was, with outward and inward enemies, as well in his owne person, as in his members, but at last overcame all, and gave his Church perpetuall victory. His Name be praised.

The end of Samuel.

KINGS and CHRONICLES.

Question.

WHo succeeded *David?*

An. His son Solomon.

Qu. *What was the first thing he asked of God?*

An. Wisedome: and God gave it him, cha. 3. 12.

Qu. *What did he shew therein?*

An. That Wisdome beautifieth a Prince or Ruler more than either wealth or honour.

Qu. *What was the first sin he punished?*

An. Rebellion in Adonijah, cha. 2. 25.

Qu. *What was the second?*

An. Murder.

Qu. *In whom?*

An. In Joab, for the death of Abner and Amasa, although he fled to the Altar for refuge.

Qu. *What doth that signifie?*

A. That no place ought to shelter an homicide, chap. 2. 34.

Qu. *What was Solomons estate?*

An. Peacefull, and full of pompe.

Qu. *How came that to passe?*

An. By the gift of God.

Qu. *Wherefore?*

An. Because he asked Wisedome first, and above all things (when God put him to his choice) therefore he had not only Wisedome given him, but all things else.

Qu. *How did he shew himselfe thankfull?*

An. In imploying his wealth and wisedome to the glory of God.

Qu. *How was that?*

A. He judged justly, and built a most sumptuous Temple to the name of the Lord.

Qu. *Wherein consisted the magnificence of Solomon?*

A. In these things: He ruled over all the Kingdomes from the river of Euphrates, unto the land of the Philistines, and the borders of Egypt, chapt. 1. 31. His victuals for one day was thirty measures of fine flower, and threescore measures of meale, chap. 4. 12. Ten fat Oxen, and twenty Oxen of the pasture; an hundred Sheep, besides Harts, Bucks, Bugles, and fat Fowle, chap. 4. 2, 3. Hee had forty thousand stalls of Horses for his Chariots, and twelve thousand Horsemen, chap. 4. 26. Gold and silver was as plentifull as stones, chap. 10. 12. Hee had seven hundred wives, and three hundred concubines, chap. 11. 3. Beside all this, hee had wisedome more than any creature living.

Qu. *Yet in the end, notwithstanding hee had his hearts desire in these & in all things else, what was his opinion of this worlds felicity?*

An. That all was vanity and vexation of spirit.

Q. *Did this Prince, thus blessed of God both outwardly and inwardly, fall afterward from God?*

An. He did.

Qu. *In what manner?*

An. By Adultery and Idolatry, cha. 11. 3.

Qu. *What doe we learne by that?*

An. That how absolute soever wee are for holinesse, wisedome, or riches, yet we may fall as Solomon did.

Qu. *How was Solomon punished for his sins?*

An. God raised up enemies against him, and after his death divided his Kingdome, leaving the least part to his son.

Qu. *Why did not God quite extinguish his race considering his sin?*

An. Because of the promise which hee made to his servant David, cha. 1. 34.

Qu. *Who succeeded Solomon?*

An. His son Rehoboam.

Qu. *How many Tribes had hee under his Dominion?*

An. Two: Juda and Benjamin.

Qu. *Who ruled over Israel?*

An. Jeroboam a servant to King Solomon.

Qu. *How many Tribes were under him?*

An. Ten, chap. 11. 31.

Qu. *What vices do we learne to shun by the lives of the Kings of Israel and Juda?*

An. Not to corrupt Religion, to serve our owne turnes.

Qu. *By whose example?*

An. By the example of Jeroboam King of Israel, chap. 12. 28.

Qu. *What else?*

An. Not to lay violent hands upon Gods Ministers.

Qu. *By the example of whom?*

An. Of Jeroboam, chap. 13. 4.

Qu. *How did God punish him?*

An. As hee thrust out his hand to have the Prophet apprehended, his hand withered, and he could not plucke it backe againe, chap. 13. 4.

Qu. *What else?*

An. Not to conspire against the King.

Qu. *By the example of whom?*

An. Of Zimri, that slue Elah King of Israel, being drunke in Tirzah, and afterward sate upon his throne, cha. 16. 9, 10.

Qu. *What was the end of Zimri?*

A. He reigned but seven daies, & being besieged in Tirzah, and finding no way to escape, he burnt the Kings Palace and himselfe in it, cha. 16. 18.

Qu. *What else?*

Answ. Not wrongfully to desire our neighbours goods.

Qu. *By the example of whom?*

An. Of Ahab King of Israel.

Qu. *What else?*

An. Not to shed our neighbours bloud, to be made owners of his goods.

Qu. *By the example of whom?*

A. Of Ahab and Jezabel, who by the practice of false witnesses, put Naboth to death, and took his Vineyard, cha. 21. 33.

Qu. *How were they punished?*

An. Ahab was slaine at Ramoth-Gilead, and Jezabel was throwne out of her chamber window and dashed in pieces, cha. 22. 34. & 1 Kin. 9. 33.

Qu. *What else?*

An. Not to hate the Preachers of God, because they grate upon our galled consciences.

Qu. *By the example of whom?*

An. Of Ahab, chap. 22. 8.

Q. *What else?*

An. N

n. Not to be covetous.
y. *By the example of whom?*
nſw. Of Gehazi, that tooke money, garments,
pe, Oxen, and other things where hee ſhould
y. *What was his puniſhment?*
n. He was plagued with the leproſie, 2 Kings
y. *What elſe?*
n. Not to take counſell of ſpirits in time of
eſſe, or any other extremity.
y. *By the example of whom?*
nſw. Of Ahaziah, who having taken a fall
gh the Latice of a window, ſent his ſervants
alzebub, to know if he ſhould recover or no,
.1.2.
y. *How did God puniſh him for that ſin?*
n. Hee ſuffered him to pine upon his bed for
of help, 2 Kin. 1.
y. *What elſe?*
n. Not to blaſpheme the Name of God.
y. *By the example of whom?*
n. Of Senacherib the Aſſyrian.
y. *How was he puniſhed?*
n. God ſlue of his ſouldiers an hundred foure-
and five thouſand men, and when he returned
his country, his owne ſons murdered him in
emple of his Idoll gods, 2 Kin. 19. 37.
y. *What elſe?*
n. Not to deride Gods Miniſters.
y. *By the example of whom?*
n. Of the children of Bethel, that called Eliſha
pate, 2 Kin. 2. 24.
y. *How were they puniſhed?*
n. Two Beares came out of the Forreſt, and
them in pieces.
y. *What elſe?*
n. Not to be vaine-glorious.
y. *By the example of whom?*
n. Of Hezekiah, that in pride ſhewed all his
th to the Ambaſſadours of Babel.
y. *How was he puniſhed?*
n. God gave all that wealth afterward into
ands of the King of Babel for a prey, 2 Kin.
7, 18.
y. *What elſe?*
. Not to mocke or jeſt at the preaching of the
rd of God.
y. *By the example of whom?*
n. Of Zedekiah and his ſubjects, that mocked
deſpiſed the Prophets that were ſent to fore-
ne them of their deſtruction, 2 Chro. 26. 19.
y. *What was their puniſhment?*
n. Zedekiah himſelfe for deſpiſing the light of
ſoule, loſt the light of his body, his eies were
ed out, his ſons were ſlaine before him, and hee
the people carried into captivity to Babylon.
y. *What vertues doe wee learne by the lives of Kings of Iſrael and Juda?*
. To have a ſure confidence in the providence
od.
y. *By the example of whom?*
n. Of Elijah the Prophet, to whom in time of
ine God ſent meat by Ravens, 2 Kin. 17. 6.
y. *What elſe?*
n. To be charitable to the diſtreſſed.
y. *By the example of whom?*
nſw. Of the Widow of Sarepta, whoſe Oyle
Meale, the more ſhe ſpent, the more ſhee had,
er kindneſſe ſhewed to Elijah, 1 Kin. 17. 16.
y. *What elſe?*
n. To be zealous in prayer.
y. *By the example of whom?*
n. Of Elijah, who in time of great drought cal-
led faithfully upon the Lord, and he poured down
raine upon the earth, 1 Kin. 8. 4, 5.
y. *How many be the degrees by which prayer aſcends into heaven?*
n. Sixe.
y. *Which be they?*
n. Firſt, humility, in ſhewing reverence with
the members of the body, as kneeling, &c. Secondly,
devotion, in having mind of nothing elſe when we
pray. Thirdly, faith, in beleeving to obtaine that
we pray for. Fourthly, integrity of heart, not to
aske any thing but that is juſt. Fifthly, converſa-
tion of life, that our manners anſwer our devotion.
Sixthly, perſeverance, that is, never to bee faint or
weary of ſo good an exercise.
y. *What vertues learne we elſe?*
n. Not to doubt of our Reſurrection.
y. *By the example of whom?*
n. Of Elijah, that was taken body and ſoule up
into heaven, 2 Kin. 1. 11.
y. *What elſe?*
n. To be faithfull.
y. *Why?*
n. Becauſe where faith is, nothing ſeemes im-
poſsible.
y. *By the example of whom?*
n. Of Eliſha, that raiſed the dead to life, cu-
red Naaman the Leper, and made Iron to ſwimme
upon the waters, 1 Kin. 4. 35. and chapt. 5. 14. and
chap. 6. 6.
y. *What elſe?*
n. Not to diſtruſt the omnipotency of God.
y. *By the example of whom?*
n. Of the deſtruction that fell upon the Ara-
mites that lay before Samaria, without any ſtroke
of mans hand, 2 Kin. 7. 7.
y. *What elſe?*
n. To aſſure our ſelves of Gods helpe howſo-
ever we are forſaken of men.
y. *Why?*
n. Becauſe millions of Angels incamp about
the faithfull, 2 Kin. 6. 7.
y. *What elſe?*
n. To advance true Religion.
y. *By the example of whom?*
n. Of Joſiah King of Juda, that put down Ido-
latry, and commanded the Law of God to be read
in the Temple, 2 Kin. 23. 21.
y. *How died Joſiah?*
n. He was ſlain in the field by the Egyptians.
y. *Was this a judgement on him?*
n. No, rather a mercy.
y. *Wherein?*
n. In that hee was taken away from the evill
that God had purpoſed to bring upon the Iſrae-
lites.
y. *What elſe?*
nſw. Not to ſpare any man in caſe of Reli-
gion.
y. *By the example of whom?*
n. Of Aſa King of Juda, that depoſed his own
mother for Idolatry, 2 Chron. 15. 16.
y. *What elſe?*
nſw. To provide living for the Miniſters of
God.
y. *By the example of whom?*
n. Of Hezekiah King of Juda, that comman-
ded the tithes of Corne, Wine, Oyle, and Honey to
be brought to the Prieſts, 2 Chron. 21. 4, 5.
y. *What elſe?*

An. Not to doubt of forgivencſſe, if wee repent.

Qu. *By the example of whom?*

A. Of Manaſſeh King of Judah, whom, upon his hearty repentance, God delivered out of captivity.

EZRA.

Queſtion.

WHo wrot this booke?

An. Ezra.

Qu. *Of what nation was he?*

An. A Jew, of the family of Aaron.

Qu. *How many things do we generally learne out of this booke?*

An. Foure.

Qu. *Which is the firſt?*

An. The truth of Gods mercy.

Qu. *How?*

An. In that, according to his promiſe, after ſeventy yeeres were expired, he delivered his people out of captivity.

Qu. *By the favour of whom?*

An. Of Cyrus King of Perſia, chap. 1.

Qu. *Who brought them home?*

An. Zerobabel and Ezra.

Qu. *What is the ſecond thing we do learne out of this booke?*

A. The thankfulneſſe which ought to be in us for Gods benefits, as was in the Iſraelites after their returne, chap. 7. 27.

Qu. *What is the third?*

An. The care that we ought to have to eſtabliſh true Religion, by the example of the Iſraelites, who never ceaſed till they had built the Temple of the Lord, and publiſhed his Lawes, chapter 6. 15.

Qu. *What is the fourth?*

An. When we are once planted in peace, and have the uſe of true Religion, to labour as the Iſraelites did, for the preſervation of humane ſociety, by ſeeing good lawes executed, chap. 10.

NEHEMIAH.

Queſtion.

WHat was Nehemiah?

An. A Jew, and in great favour with Darius.

Qu. *How did Nehemiah obtaine the favour of the King?*

An. By praier and faſting he procured it from God.

Qu. *What learne we hence?*

An. That the hearts of all men are in Gods hands, and that it is he that gives man acceptance in the eyes of men.

Qu. *What was his diſpoſition?*

An. He feared God, and deſired the good of his Countrey.

Qu. *How did that appeare?*

A. Firſt, by his daily prayers, next by the lamentation he made for the miſery of his own countrymen, chap. 14. and laſtly, by obtaining meanes to help them.

Qu. *He did not then, as many do in theſe daies, ſay, God help only, and ſo forget the miſery of his brethren; but he laboured to give them ſuccour?*

An. He did.

Qu. *In what manner?*

An. He procured a licence of the King, [illegible] proviſion for the repairing of Jeruſalem, cha[illegible]

Qu. *Who hindred him in his worke?*

An. Sanballat the Horonite, and Tobiah the Ammonite.

Qu. *For what cauſe?*

An. Upon malice.

Qu. *What do we learne thereby?*

An. That the Devill and his inſtruments lye in wait to hinder vertuous actions.

Qu. *How did they hinder the Jewes?*

An. By raiſing warre upon them.

Q. *Did the Jewes then leave off their inter[illegible]*

An. No, they laboured with one hand, and [illegible] the ſword in the other, chap. 4. 17.

Qu. *What doth their diligence teach us?*

A. In re-edifying of our ſoules, and buildin[illegible] our ſpirituall man; to practiſe the deeds of ch[illegible] with one hand, and in the other to hold the ſ[illegible] of faith, to keep off the aſſaults of the Devill [illegible] his inſtruments.

Qu. *What did Nehemiah repaire in Jeruſal[illegible]*

An. The wals of the broken buildings.

Qu. *What elſe?*

An. Decayed Religion, and corruption of [illegible] ners, chap. 13.

ESTER.

Queſtion.

WHat was Mordecai?

An. Couſin-Germane to Eſter, and her [illegible] ſing father.

Qu. *What was Eſter?*

An. A poore maid.

Qu. *How was ſhe advanced?*

An. To be the wife of a King.

Qu. *By what meanes?*

An. By the providence of God, and her o[illegible] vertue.

Qu. *To what end?*

An. To protect the Jewes her Countrey-men, to confound the pride of Haman their enemie.

Qu. *What vices do we learne to ſhun by the [illegible] tents of this booke?*

An. Diſobedience of wives to their husban[illegible]

Qu. *By the example of whom?*

An. Of Vaſhti Ahaſhueroſhes Qeene, that r[illegible] ſed to come to him when he ſent for her.

Qu. *What was her puniſhment?*

An. She was baniſhed the Kings company ever.

Qu. *What elſe?*

An. Not to buy ſin with the price of money

Qu. *By the example of whom?*

An. Of Haman, that would give the King thouſand talents of ſilver, to have the Jewes ſtroyed, chap. 3. 9.

Qu. *What elſe?*

An. Not to harbour pride and contempt ſin [illegible] hearts.

Qu. *By the example of whom?*

An. Of the ſame man that wiſhed the death every one that did not ſalute him.

Qu. *What was his puniſhment?*

An. [illegible]

...He was hanged himselfe upon the gallowes
...h he made for another man, chap.7.10.
...est. *What vertues doe we learne out of this*
...?
...n. To observe temperance in our feasting.
...*By the example of whom?*
...n. Of Ahashueresh, that commanded (during
...feast) no man should bee compelled to drinke
...e than what he pleased, chap.1.8.
...*May not Christians be ashamed of this?*
...n. Yes.
...*Shew me your reason.*
...n. Because he that was a Heathen, thought it
...carouse: but we that know God, make it no
...cience to be drunke.
...*What learne we else?*
...The fearlesse courage and resolution of zea-
... women.
...*By whose example?*
...n. Esters, that hazzarded her life for her peo-
... with this resolution, If I perish, I perish,
...4.16.

JOB.

Question.

What learne we in generall out of the booke of Job?

An. Three things.

Qu. Which are they?

An. First, Gods omnipotency: secondly, mans unritableneſſe: thirdly, Jobs singular vertue.

Qu. How many things are eminent in Job?

An. Five especially.

Qu. Which be they?

An. First, uprightneſſe of life, in these words: d Job was an upright and just man, chap.1.1. condly, patience in affliction: Shall we receive od at the hand of the Lord and not evill? chap. 13. Thirdly, mutability of the world, in these rds: Such things as my soule refused to touch, are sorrows) are my meat, chap. 6.7. Fourthly the envie of the Devill, in these words: Touch t he hath, and see if he will not blaspheme thee thy face, chap.1.11. Fifthly, the mercy of God, these words: He maketh the wound, and bindeth p, chap.5.8.

Qu. Wherein consisted his uprightneſſe?

An. In three things.

Qu. Which be they?

An. In holineſſe toward God: In uprightneſſe ward the world: and in sobriety toward himſe.

Qu. In holineſſe and uprightneſſe, how?

An. He was the eyes of the blinde, chap.10.15. he feet of the lame, chap.19.15. He fed the hun-y, chap.31.19. He cloathed the naked, cha.31.19. e stood with the widow and fatherleſſe, cha.31. . 21. He harboured the stranger, chap.31.32. He dged justly, chap.29.14.

Qu. In sobriety, how?

An. His heart was not infected with luſt, chap. .7. Nor his feet walk't in deceit, chap.31.5. or made he gold his hope, chap.31.24. Nor did s mouth kisse his hand, that is, he was not vainelorious, chap.32.27.

Qu. Wherein consisted his patience?

An. In bearing with the mutability and change his estate.

Qu. Wherein consisted the change of his estate?

An. In five things.

Qu. Which be they?

An. First, he lost his children and his wealth, chap.2. Secondly, his body became leprous, cha.3.7. Thirdly, his friends upbraided him, chapt.4.5. Fourthly, his wife forsooke him, chap.19.17. Fifthly, his owne servants despised him, chap.19.15,16.

Qu. Wherein consisted the envie of the Devill?

An. In tempting him many waies, before hee would be satisfied of his constancy.

Qu. Wherein appeared the mercy of God?

An. In this, as he did smite, so did he restore.

Qu. How was Job restored?

A. Double the wealth he had before, cha.42.10.

Qu. What do we learne by that?

An. That Gods mercy is greater than his judgement.

Q. What have we when we come into this world?

An. Nothing.

Qu. What shall we have when we depart?

An. As much, chap.1.21.

Qu. What shall he reape, that plowes iniquity?

An. The same, chap.4.8.

Qu. Can any man say to himselfe, I am righteous?

An. No, not the Angels in heaven, chap.4.18.

Qu. What is man borne to by nature?

A. To travell: as naturally, as it is for the sparks to flye upward, chap.5.7.

Q. What should be shewed to a man in affliction?

An. Pity from his friend, chap.6.14.

Qu. To what may we compare feigned friends?

An. To a River that in Summer is dry, and in Winter is frozen, chap.6.15.

Qu. To how many things may we liken the vanishing fraltie of mans age?

An. To six things.

Qu. Which be they?

An. First, to the vanishing of a cloud, chap.6.9. Secondly, to the swiftneſſe of a Weavers shuttle, chap.7.6. Thirdly, to a shadow, chap.8.9. Fourthly, to the hasty speed of a Post, chap.9.25. Fifthly, to the sayling of a Ship, and the flight of an Eagle, chap.9.29. Sixthly, to a flower that shooteth forth in the morning, and is withered by night, ch.14.2.

Qu. What shall devoure the house of bribes?

An. Fire.

Q. May a man boast of the greatneſſe of his birth?

An. No.

Qu. Why?

An. Because corruption is our mother, and the wormes our brothers and sisters, chap.7.13.

Qu. Though we dye, what help doth Job give us?

A. That we shall rise againe, and see God in our flesh, chap.19.26.

Qu. Of what continuance is the joy of the wicked?

An. For a moment, chap.10.5.

Qu. What may we think, when we see the wicked flourish?

An. That they are kept to the day of destruction, chap.11.10.

Qu. How comes wisedome of men?

An. Neither by age nor authority, chap.32.9.

Qu. How then?

An. By the gift of God.

Qu. What is God in his attributes?

An. Incomprehensible for power, justice, and providence, chap.34.26.

The end of Job.

PSALMES.

Question.

What is the generall Doctrine of the Psalmes?

An. Prayer and Thanksgiving: Prayer, that God will continue his favour towards us: Thanksgiving for his benefits received.

Qu. *What man is blessed?*

An. Hee that contemneth not Gods Word, but meditateth upon his Law.

Qu. *What is he like?*

An. A tree planted by the water side.

Qu. *What man is cursed?*

A. He that sitteth in the seat with the scorners of Gods Word.

Qu. *What is he like?*

An. Chaffe scattered before the winde.

Q. *Who conspired against God & his Annointed?*

An. The Heathen and wicked doers.

Qu. *What is the end of their conspiracy?*

An. Wrath and destruction.

Qu. *Have the children of God any enemies?*

An. They have many, Psal. 3. 1.

Qu. *What remedy have they against them?*

A. Confidence in God, a sure dependance on his assistance, Psal. 3. 5.

Qu. *Who are they that God hates?*

Answ. The workers of iniquity, especially the bloud-thirsty and deceitfull, Psal. 5. 6.

Qu. *How will he reward the lyars?*

An. He will destroy them, Psal. 5. 6.

Qu. *How doth the most righteous of the Saints desire God to deale with them?*

An. As David did; in mercy, not in wrath and anger, Psal. 6. 1, 2.

Qu. *Who turnes the glory of God into shame?*

An. Lovers of vanities and lies, Psal. 4. 2.

Qu. *What is a persecuter of Gods people compared unto?*

An. A Lion.

Qu. *Why?*

An. Because like a Lion he will teare in pieces, and devoure, Psal. 7. 2.

Q. *If the wicked seek to obscure the glory of God, how will he reveale his praises?*

An. Even by the mouth of babes and sucklings, Psal. 8. 2.

Qu. *Where may we always find occasion to glorifie God?*

An. In the wonders of his works, the creatures made for us, and subjected to us, Psal. 8. 5, 6.

Qu. *How will the Lord judge this world?*

An. In righteousnesse, Psal. 9. 8.

Qu. *Are the poore despised in Gods sight?*

An. No, he is their refuge, Psal. 9. 9.

Qu. *What is the practice of the worldly man?*

An. Fraud, rapine, tyranny, Psal. 10.

Qu. *What is his reward?*

An. Fire, brimstone, stormy tempests.

Q. *To whom may those that are oppressed betake themselves in their affliction?*

An. To God, at all times, and in all places, and not without much comfort, Psal. 11. 1.

Qu. *How many are the righteous?*

Answ. In earth none, There is not one that doth good, no not one, Psal. 14.

Qu. *What is the condition of those that trust not upon God?*

An. To be alwaies in feare, even where no cause of feare is, Psal. 14. 5.

Qu. *Who shall dwell on Gods holy hill?*

Answ. He that speaketh truth, slanders not neighbour, nor gives his money to usury, Psal. 15. 3, 5.

Qu. *Of what did David prophesie?*

An. Of Christ.

Qu. *Wherein?*

An. In these words: Thou shalt not leave soule in the grave, nor suffer thy holy One to corruption, Psa. 16. 10. And moreover, I am a wo and no man: all that see mee laugh mee to scor they shake their heads at me, saying, He trusted God, let him deliver him, Psal. 22. 6, 8.

Qu. *Was this fulfilled of Christ?*

An. It was: See it, Mat. 27. 43.

Qu. *What may we learne of David when we to the house of God?*

An. To prepare our selves.

Qu. *In what manner?*

An. To wash our hands in innocency, and so compasse his Altar, as David, Psal. 26. 6.

Qu. *What is true felicity?*

An. The fruition of Christ Jesus face to face righteousnesse, Psal. 17. 15.

Qu. *How doe the godly affect the Word of G and the knowledge of it?*

Answ. More than gold, than much fine gold, a more than honey, or the honey-combe, Psal. 19.

Qu. *In what doe the men of the world put th trust?*

An. In the things of the world: some in cha ots, and some in horsemen, Psal. 20. 7.

Qu. *In whom do the children of God place th hope and confidence?*

A. In God: We will remember the Name of t Lord our God, Psal. 20. 7.

Qu. *What successe have the former?*

An. They are brought downe and fallen.

Qu. *And what the latter?*

An. They are risen, and stand upright, Psa. 20.

Qu. *Who will the Lord teach in his way?*

An. The humble heart, Psal. 25. 9.

Qu. *How doth the Lord love?*

An. More than father or mother, for when th forsake us, he will take us up, Psal. 27. 10.

Qu. *What is it that upholds the righteous, a keeps them from falling downe and fainting?*

An. Faith in God, and hope to see the goodnes of the Lord in the land of the living, Psal. 27. 13.

Qu. *He will not then be angry for ever?*

An. No: his anger endureth but a while, a though sorrow be this night, wee shall have joy t morrow, Psal. 30. 5.

Qu. *What must we doe when we have sinned?*

An. Confesse our wickednesse, though it bee gainst our selves.

Qu. *What followes?*

An. Forgivenesse, Psal. 32. 5.

Qu. *Is it enough for us to eschew evill?*

An. No.

Qu. *What then?*

An. We must likewise doe good, Psal. 34. 14.

Qu. *Doth David curse his enemies, and pray f their confusion?*

An. He doth very often, Psal. 35. 4.

Qu. *May we doe so to ours?*

An. Wee may not, wee are commanded to bles them, to pray for them, and to do them good.

Qu. *Was this then any sinfull passion in Davi that he so often breakes out into it?*

An. Nothing lesse, the Prophets had not com mission onely, but command from the Spiri

…o curse his enemies.
…ay the wicked prosper?
…ke a green Bay-tree: but they shall quick-
…er, Psal. 37. Ver. 35. 36.
…ay the righteous be miserable?
…es: but their inheritance shall be perpetu-
37. 18.
…ere never any of Gods children Beggars?
…es no doubt, many: Elias, Lazarus, &c.
Why doth David professe that he never saw
forsaken, nor their seed begging their bread?
…t must either bee taken of the Prophets ex-
…nt, that himselfe never saw it, or else the
…orsaken is the limitation of the sentence,
never saw the righteous so begging their
…hat they were utterly and finally forsaken.
Doth not God know all our miseries and us-
…s?
He doth: nothing is hid from him.
What then needed David, or need we so fully
to him our woe & wretchednesse? as Psa. 38.
God suffers himselfe as it were to bee moved
earnestnesse and importunity of our pray-
…mmending this to us, as the only meanes to
…sse what we stand in need of from him.
How was the Psalmist affected with his sin?
The number of them, being more than the
… of his head, did so oppresse him, that hee
not looke up to Gods mercy, his heart failed
…sal. 40. 12.
Is this the condition of every true beleever?
…sw. It is, to be often dejected, affrighted, dis-
…d, nay, cost down by reason of the weight and
…r of their sins.
Had the Prophet the undoubted faith of the
rection?
…sw. He had, witnesse himselfe: God will re-
… my soule from the power of the grave, for
…ll receive mee, Psal. 48. 16.
What is the sacrifice God delights in?
A broken spirit, a broken and a contrite

Is this sure of Gods acceptance?
It is, God will not despise it, Psal. 51. 17.
What is the property of naturall men?
Foolishly to perswade themselves, that there
God, or none that considers them.
What followes from hence?
They go backe, and become wholly unclean,
…ne of them doth good, Psal. 53.
What was a speciall fruit of the Psalmists
?
Fearlesnesse of men: In God have I put my
I will not feare what man can doe unto mee,
56. 11.
What is the vanity of rich men?
They heap up wealth, but know not who
enjoy it, Psal. 39. 6.
When the oppressed mourne, what doth God?
Hee gathers their teares into a bottle, and
… a register of their wrongs, Psal. 56. 8.
To what end?
To poure so much vengeance upon their op-
…rs heads.
What encouragement have wee to relye on
?
…sw. The experience of his former goodnesse,
61. 3.
Unto whom did the Psalmist frye in prayer?
Only to God.
Never to Saints or Angels?
Never.

Q. Is it then good for us to pray unto them?
An. No, it is both irreligious and unprofitable.
Qu. *How irreligious?*
Answ. Because it dishonours God, taking away from his worship.
Qu. *How unprofitable?*
An. In that we pray to them that can not heare us, much lesse helpe us.
Qu. *What state of men is most safe and certaine?*
An. The state of the godly, that have God for their friend, and the Angels for guardians.
Qu. *How doth God find the true disposition of his people?*
An. By tryall.
Qu. *How doth he try them?*
An. As silver is tried, in the fire of affliction, Psal. 66. 10.
Qu. *In the sea of this life, what helpe have wee to save us from drowning?*
An. A Rocke.
Qu. *What is that Rocke?*
An. Christ Jesus, Psal. 71. 3.
Q. *Why are Magistrates called Gods?*
An. Because they supply the place of God, for the administration of justice.
Qu. *How doe they prove to be no Gods?*
An. In that they dye like men, Psal. 82. 6.
Q. *Hath God made an election of those that shall be saved?*
An. Yes.
Qu. *When?*
An. Before the foundations of the earth were laid, Psal. 90. 2.
Qu. *Why are the righteous compared to a Palme tree?*
Answ. Because as the wood of that is sweet, so ought they to bee sweet wood for the building of Gods Church. As the leaves of it are green, so ought their words alwaies to be vertuous. As the fruit of it is lasting, so their good deeds ought to be without ceasing.
Quest. *How is God made visible to our mortall eyes?*
An. By his creatures; the light is his clothing, hee moves upon the wings of the winde, his Messengers are flames of fire, his throne is heaven, and his footstoole is the earth.
Qu. *Why doth not the sea overflow the earth?*
A. Because God hath set it bounds which it shall not over-passe, Psal. 104. 9.
Qu. *What is the best service of flatterers?*
Answ. To reward evill for good, and hatred for friendship, Psal. 109. 5.
Quest. *What is the inconvenience of an evill tongue?*
Answ. It woundeth like the sharp arrowes of a mighty man; and burneth like coales of Juniper, Psal. 109. 5.
Qu. *How is God to be praised?*
An. With the whole heart, Psal. 9. 1.
Qu. *How is he prayed unto?*
An. Not with fained lips.
Qu. *Who is our best guide?*
An. The Spirit of God.
Qu. *Whither doth it leade us?*
An. To the Land of righteousnesse, Psal. 140. 10.
Quest. *What is the Lord to them that trust in him?*
Answ. A Fortresse, a Bulwarke, and a Shield, Psal. 144. 2.

THE

THE PROVERBS. of *Solomon.*

Queſtion.

WHat is a Proverbe?
A. A ſhort ſaying, including much matter.
Qu. *What doth it teach us?*
An. Wiſedome and underſtanding.
Qu. *What is the beginning of wiſedome?*
An. The feare of the Lord, chap. 1. ver. 7.
Qu. *Who imbraceth inſtruction?*
An. The wiſe.
Qu. *Who refuſeth it?*
An. The foole, Ver. 7.
Qu. *How doth wiſedome adorne?*
A. Like a chaine of gold about the neck, Ver. 9.
Qu. *When ſinners entice us, what muſt we do?*
An. Not give conſent, Ver. 10.
Qu. *How are ſinners diſpoſed?*
An. Their feet are ſwift to evill, Ver. 16.
Q. *If we ſeek after wiſedome, what will ſhe do?*
An. Poure out her minde unto us, and give us underſtanding.
Qu. *If we deſpiſe wiſedome, what will ſhe doe?*
An. Laugh at our deſtruction, Ver. 16.
Qu. *How commeth deſtruction?*
An. Suddenly, like a whirle-winde.
Qu. *What is the hinderance to the obtaining of wiſedome?*
An. Sloath.
Q. *How doth ſloath reward thoſe that love it?*
An. With death and confuſion, Ver. 32.

The Doctrine of the 2. Chapter.

Queſtion.

IN what ſort muſt we ſeek after wiſedome?
An. As after gold and ſilver.
Qu. *Whence commeth wiſedome?*
An. From the mouth of God, Ver. 6.
Qu. *What is the effect of wiſedome?*
An. It will preſerve us from all vices.
Qu. *What is the property of an Harlot?*
An. To flatter with her lips, Ver. 16.
Qu. *Whither leads her acquaintance?*
An. To Hell, Ver. 18.

The Doctrine of the 3. Chapter.

Queſtion.

TO keepe the Commandements of God what profit bringeth it?
An. Proſperity and length of life.
Qu. *What Jewels muſt we hang about our necks?*
An. Mercy and Truth.
Qu. *Where muſt they be ſet?*
An. In the Table of our hearts, Ver. 3.
Qu. *Why doth God give riches unto men?*
An. By them to honour him, Ver. 9.
Qu. *In what eſpecially is he honoured?*
An. In paying our firſt fruits and tenths.
Qu. *What is the reward of that honour?*
An. Our barnes ſhall be filled with abundance, and our preſſes burſt with new wine, Ver. 10.
Qu. *In what ſort muſt men be wiſe?*
An. Not in their owne conceit, Ver. 7.
Qu. *Whom doth God correct?*
An. Such as he loveth, Ver. 12.
Qu. *At what rate is Wiſedome valued?*
An. To bee more worth than gold or p
Ver. 15.
Qu. *What be the handmaids of Wiſedome?*
A. Long life, Ver. 16. Pleaſant daies, Ver. 1
curity of ſoule and body, Ver. 23, 24, 25.
Q. *What vices elſe are forbidden in this ch*
An. All malice or deſire to hurt, Ver. 20.
cauſleſſe contention, Ver. 30. And all ſcorning
ſcoffing, Ver. 34.
Qu. *Why are theſe vices forbidden?*
An. Becauſe they are abomination befo
Lord, Ver. 32.

The Doctrine of the 4. Chapter.

Queſtion.

WHat is the chiefeſt duty of Parents to children?
An. To uſe the meanes to give them wiſe
and underſtanding.
Qu. *By whoſe example?*
An. Davids to his ſon Solomon, chap. 4. 4.
Qu. *How are the wicked fed?*
An. With the bread of extortion, and the
of violence, Ver. 17.
Qu. *What infecteth the whole courſe of life*
A. A corrupt heart, falſe lips, and wanton e
Qu. *What puriſieth the whole courſe of life*
An. A cleane heart, a true tongue, and a
eye, Ver. 23, 24, 25.
Qu. *What then ſhould wee moſt diligently and care for?*
An. Our hearts, for out of them are the iſſu
life, ver. 23.

The Doctrine of the 5. Chapter.

Queſtion.

HOw ſeemeth luſt at the firſt?
An. As ſweet as honey, ver. 3.
Qu. *How in the end?*
An. As bitter as wormewood, ver. 4.
Qu. *What hurt bringeth it to the body?*
An. It conſumeth the fleſh, Ver. 11.
Qu. *What to the purſe?*
A. It leaves our goods in the hands of ſtran
Ver. 10.
Q. *Is there any thing elſe to be learned out o*
Chapter?
An. To live upon our owne labour, Ver. 1
be charitable to others, Ver. 16. To keep we
unviolated, Ver. 18, 19.
Qu. *Why ought we to be carefull of theſe th*
An. Becauſe wee alwayes walke in the fig
the Lord, Ver. 20.

The Doctrine of the 6. Chapter.

Queſtion.

IN what caſe is he that is ſurety for another
A. Snared with the words of his owne mo
Qu.

What learnest by the Pismire?
Diligence.
How?
o labour in Summer, to prevent the wants
nter.
How cometh poverty upon the sloathfull?
Like an armed man.
Which be the six things that God hateth?
irst, haughty eyes: secondly, a lying tongue:
, an heart imagining evill: fourthly, feete
o shed bloud: fifthly, a false witnesse: sixth-
owers of contention, Ver. 17,18,19.
What is our speciall duty to our Parents?
Obedience to follow their instruction.
What doth Solomon call the Word of God?
A lampe, and light, and the way of life, v. 23.
t. *How many waies doth a wicked woman*
?
With the beauty of her face, the flattery of
gue, and the wantonnesse of her lookes,
, 25.
Is adultery worse than theft?
Yes.
Why?
ecause theft may be redeemed, but adultery
eth the soule, and the reproach thereof can
e put away, Ver. 31,32,33.
Of whom is the most mercilesse revenge?
Of the jealous man; for hee will not spare,
gard any ransome, Ver. 35.

The Doctrine of the 7. Chapter.

Question.

y is lust called a deed of darknesse?
An. Because commonly it practiseth in the
, when the aire is dark and black, Ver. 9.
The reason of that.
Such is the guilt of conscience, as it covets
sse, to cover the filthinesse thereof.
What are the markes of an Harlot?
A wandring foot, Ver. 12. an impudent face,
. and an inticing tongue, Ver. 15,16,17.
What is he like that yeelds to the inticement
?
An Oxe led to the slaughter, a foole that
to the stockes, or a bird that hasteth to the
Ver. 22,23.

The Doctrine of the 8. Chapter.

Question.

isedome any niggard of her good graces?
n. No, she cryeth out unto men in the gate,
the entry of their houses, in the top of high
and by the high way side, Ver. 2,3.
What doth she promise?
The knowledge of excellent things, Ver. 6.
How doth she induce the minds of men to fol-
?
By promising unto them, that her doctrine
e easie and plaine, Ver. 9.
What in this Booke is understood by the name
isedome?
The Word of God, and the doctrine of his
ers, which is easie to all them that have a
o learne.

Qu. Of what continuance is Wisedome?
An. Even from eternity, before the earth was made, the depth begotten, or the mountains settled, Ver. 23,24,25.

The Doctrine of the 9. Chapter.

Question.

IN this Chapter, how doth Wisedome allure her followers?
An. By calling them to a sumptuous banquet.
Qu. What is meant by that banquet?
An. The Word of God, and the ministration of his Sacraments.
Qu. In the thirteenth Verse it is said, A foolish woman is troublesome: what understand we by the foolish woman?
An. Ignorant Preachers.
Qu. What is their doctrine like?
An. Like stolne waters, sweet to the flesh, but unpleasant to the spirit, Ver. 17,18.

The Doctrine of the 10. Chapter.

Question.

WHat are the vertues and vices deciphered in this Chapter for our instruction?
An. The first are Wisedome and Folly.
Q. What is the good that commeth by Wisedome?
An. A wise son maketh a glad father.
Qu. What is the hurt that commeth by Folly?
A. A foolish son is an heavinesse to his mother.
Qu. What are the second?
An. Sloath and Diligence.
Qu. What is the inconvenience of sloath?
An. A sloathfull hand makes poore, Ver. 4.
Qu. What profit comes by diligence?
A. The hand of the diligent maketh rich, Ver. 4.
Qu. What are the third?
An. Righteousnesse and Impiety.
Qu. What is the good that commeth by righteousnesse?
An. The memoriall of the just shall be blessed.
Qu. What is the hurt that commeth by impiety?
An. The name of the wicked shall rot, Ver. 7.
Qu. What are the fourth?
An. Innocency and guilt of conscience.
Q. What is the good that commeth by Innocency.
An. He that walketh uprightly, walketh boldly.
Qu. What is the hurt that commeth by guilt of conscience?
An. Feare and shame: for he perverteth his waies, and he shall be made knowne, Ver. 9.
Qu. What are the fifth?
An. Love and hatred.
Qu. What is the good that commeth by Love?
An. It covereth offences, Ver. 12.
Qu. What is the hurt that commeth by hatred?
An. It stirreth up contentions.
Qu. What are the sixth?
An. Silence and much babling.
Qu. What is the hurt of much babling?
A. In many words there cannot want iniquity.
Qu. What is the good that commeth by silence?
An. He that refraineth his lips is wise, Ver. 19.
Qu. What is it that makes men rich?
An. The blessing of the Lord, Ver. 22.

The

The Doctrine of the 11. Chapter.

Question.

WHat are false ballances? *A.* An abomination before the Lord.

Qu. *What doth a true weight?* *An.* Please him, Ver. 1.

Qu. *When pride goes before, what follows?* *An.* Shame, Ver. 2.

Qu. *How is lowlinesse rewarded?* *An.* With wisedom: and honour.

Qu. *Can riches deliver in the time of wrath?* *An.* No.

Qu. *What is our refuge then?* *An.* True righteousnesse, Ver. 4.

Qu. *How is the way of the righteous?* *An.* Direct and straight.

Qu. *How is the way of the wicked?* *An.* Crooked and stumbling, Ver. 5.

Qu. *Whither leades the path of the one?* *An.* To life.

Qu. *Whither leades the path of the other?* *An.* To death, Ver. 19.

Qu. *How long lives the hope of the wicked?* *A.* Till death, then his expectation perisheth.

Qu. *Can friendship defend evill deeds?* *An.* No, but in the end they shall bee punished, Ver. 21.

Qu. *How shall bee be rewarded that is vertuously liberall?* *An.* With increase.

Qu. *How bee that spareth more than is convenient?* *An.* With poverty and indignation, Ver. 24.

Qu. *How seems a woman without discretion?* *A.* Like a jewell of gold in a Swines snout, V. 22.

Qu. *What is the reward of the liberall?* *An.* He shall be made fat, and watered.

Qu. *What doth he meane by that?* *An.* He shall be blessed, and made to prosper inwardly and outwardly.

Qu. *Whom doe the people curse?* *An.* Hoorders up of corne.

Qu. *And whom will they blesse?* *An.* Such as bring it forth to sell, Ver. 16.

The Doctrine of the 12. Chapter.

Question.

WHat is a vertuous woman to her husband? *An.* A Crowne of gold upon his head.

Qu. *And what is shee that maketh her husband ashamed?* *An.* Corruption in his bones, Ver. 4.

Q. *How doe the godly and wicked differ?* *A.* First, in their thoughts: The thoughts of the just are right, but the counsels of the wicked are despightfull. Secondly, in their words: The talke of the wicked is to lye in wait for bloud, but the mouth of the righteous will deliver them, Ver. 6. Thirdly, in their workes: The wicked worketh a deceitfull worke, but he that soweth righteousnes, shall receive a sure reward, cha. 11. 18. Fourthly, in their end: The wicked perish, but the house of the righteous shall stand fast, Ver. 7.

Qu. *Are not many men despised for poverty?* *An.* Yes.

Q. *But what is he that is poore, and liveth owne labour?* *Answ.* Better than he that boasteth, and l bread, Ver. 9.

Qu. *What are the words of a perverse to* *An.* Like the pricking of a sword.

Qu. *Why?* *A.* Because they provoke others to anger, V

The Doctrine of the 13. Chapter.

Question.

WHat is the chiefe use of the tongue? *An.* To glorifie God.

Qu. *If sing it so, what follows?* *An.* That a man may receive much good b fruit thereof, Ver. 2.

Qu. *What is one property of a sluggard?* *An.* To desire much, but to take paines fo thing.

Qu. *How is he rewarded?* *Answ.* His soule is still empty, and findes liese, Ver. 4.

Qu. *There are two sorts of men, which tend name of riches, shew themselves both dissem which be they?* *An.* He that maketh himselfe rich, and ha thing, and he that maketh himselfe poore, h much wealth, Ver. 7.

Q. *But these qualities being referred to the of the mind, what is the fault of the first?* *A.* Vain-glory, to be proud of that he hath

Qu. *What is the fault of the second?* *An.* Not any at all, but rather a commen modesty, that although he be vertuous, yet h rather other men should speak of it than him Ver. 7.

Qu. *What shall become of evill gotten goo* *An.* They shall waste.

Qu. *What of those that are truly gotten?* *An.* They shall encrease, Ver. 11.

Qu. *When hope is deferred, what doth it bri* *An.* Faintnesse of heart.

Qu. *But once accomplished, what is it then?* *An.* A tree of life, Ver. 12.

Qu. *What is it then to be obedient?* *An.* It maketh a man gracious.

Qu. *What is it to be disobedient?* *An.* It maketh a man hated, Ver. 15.

Qu. *When we send forth a messenger, what our care be?* *An.* That he be vertuous and wise.

Qu. *And why?* *A.* Because a wicked messenger procureth hurt to himselfe and others; but a faithfull E sadour is a preservation to both, Ver. 17.

Qu. *How shall bee bee rewarded that refus struction?* *An.* With poverty and shame.

Qu. *How he that embraceth discipline?* *An.* He shall be honoured, Ver. 18.

Qu. *What company ought we to keep?* *An.* The wise, for so we shall be wise.

Qu. *What company ought we to shun?* *An.* The company of fooles, because with we shall be afflicted, Ver. 20.

Qu. *May a man labour for an inheritance children?* *An.* Yes, it is a property of a good man, V

Quest. *To spare the rod of correction tow children when they offend, is it love?*

n. No, but rather hate.
. who loveth his children?
n. He that chastiseth them, Ver. 24.

The Doctrine of the 14. Chapter.

Question.

Hat is a wise woman in a house?
An. A blessing to encrease.
What is a foolish woman?
n. A curse to decay and ruine, Ver. 1.
What is the way that seemeth right, but the thereof are death?
n. The allurements to pleasures, Ver. 12, 13.
How doe we decline from God?
n. In following the world.
What shall our successe be in the end?
We shalbe made weary of our waies, Ver. 14.
est. *When a tale is told, must wee give credit ght?*
n. No, but consider the circumstances, Ver. 15.
Who runs into sin without care or considera-
?
n. A foole, that makes a mocke at it, Ver. 9.
u. *Who feareth and departeth from sin?*
n. The wise man, Ver. 16.
u. *Wherein consisteth the honour of a King?*
n. In the multitude of good subjects, Ver. 28.
u. *Who exalteth wisedome?*
An. He that is slow to wrath.
u. *Who exalteth folly?*
An. He that is of an hasty mind, Ver. 29.
u. *What doth he that oppresseth the poore?*
An. Reproach God that made him.
uest. *What doth hee that sheweth mercy on the e?*
n. He honoureth him that made him, Ver. 31.
u. *What exalts a Nation?*
An. Righteousnesse.
u. *What puts it downe?*
n. Sin, which is a reproach to any people, V. 34.
u. *Wherein hath a master pleasure?*
An. In a vertuous and wise servant.
u. *Wherein is he displeased?*
n. Toward him that is vicious & lewd, Ver. 35.

The Doctrine of the 15. Chapter.

Question.

Hat pacifieth wrath?
An. A soft answer.
u. *What stirreth up anger?*
An. Froward words, Ver. 1.
u. *Who speaketh aright, and according to know-*
ge?
An. The tongue of the wise.
u. *Who babbleth and useth vaine words?*
An. The mouth of the foolish, Ver. 2.
u. *From whom is nothing hid?*
An. From the eyes of the Lord, for he beholdeth h the evill and the good, Ver. 3.
u. *What must be the end of him that hateth re-*
ofe?
An. Death, Ver. 10.
u. *Doth his sight pierce into the depth of hell?*
An. Yes.
u. *What learne you by that?*
An. That he much more seeth into the hearts of n, Ver. 11.
u. *When the heart is joyfull, what follows?*
An. A chearfull countenance.
Qu. *When the heart is sad, what ensues?*
An. Heavinesse of lookes, Ver. 13.
Qu. *How live the wicked?*
An. In continuall horrour.
Qu. *How the upright in conscience?*
An. At a continuall feast, Ver. 15.
Qu. *Are the richest men most happy?*
An. No: better is a little with the feare of the Lord, than great treasure with trouble, Ver. 16.
Q. *How is homely fare made sweet & delicate?*
A. By love: for better is a dinner of green herbes with love, than a stall fed Oxe with hatred, Ver. 17.
Qu. *What followes the angry man?*
An. Woe and strife.
Q. *What followes the gentle and meeke?*
An. Peace and quietnesse, Ver. 18.
Qu. *How seemeth the way of the slothfull?*
An. As an hedge of thornes.
Qu. *Why?*
An. Because hee alwaies findeth some stay, and dares not go forward.
Qu. *How seemeth the way of the diligent?*
A. Plain and smooth, though never so rugged.
Qu. *And why?*
An. Because he is dismaied at nothing, Ver. 19.
Q. *Where doe mens thoughts come to naught?*
An. Where counsell is wanting.
Qu. *Where doe they prosper?*
An. Where much counsell is used, Ver. 23.
Qu. *If we will live, what way must we tread?*
An. On high: that is, our conversation must be in heaven.
Qu. *Where lies the way to death?*
An. Below: that is, in living after the fashion of the world, Ver. 24.
Qu. *When are words most acceptable?*
A. When they are spoken in due season, Ver. 23.
Qu. *To whom is the Lord neere when they pray?*
An. To the godly.
Qu. *To whom is he farre off?*
An. To the wicked, Ver. 29.

The Doctrine of the 16. Chapter.

Question.

W*Hois the guide of the tongue?*
An. The Lord: for without him we are not able to speake a good word, Ver. 1.
Qu. *What is the greatest damage to men?*
An. Selfe-conceit.
Qu. *Wherein?*
An. In that men beleeve their waies clean, when they are not.
Qu. *But who disproveth them?*
An. The wisedome of the Lord, that trieth the spirit, Ver. 2.
Qu. *Are all things created for the glory of God?*
An. All things.
Qu. *What, the wicked?*
An. Yea, the wicked, that in their destruction he may be glorified, Ver. 4.
Qu. *What is a signe our sins are forgiven?*
An. An upright life after repentance, Ver. 6.
Qu. *How ought a King to speake?*
An. With divine lips.
Qu. *How is that?*
An. He must neither prophane nor transgresse in judgement, Ver. 10.
Qu. *What followes of that?*
An. His throne shalbe established, Ver. 12.

Qu. *Who*

Qu. *What followes of that?*
An. His throne shall be established, Ver. 12.
Qu. *What is the wrath of a King?*
An. The messenger of death.
Qu. *What is his favour?*
An. Life, or like a cloud of the latter raine, Ver. 14. 15.
Qu. *What is a fore-runner to destruction?*
An. Pride, Ver. 18.
Qu. *To what is understanding compared?*
An. To a well-spring of life.
Qu. *Why?*
An. Because it overfloweth with all sweetnesse of discipline, Ver. 22.
Q. *To what are the lips of an evil man compared?*
An. To consuming fire.
Qu. *And why?*
An. Because he destroyes himself and others, Ver. 27.
Qu. *Who setteth division among men?*
An. A tale-bearer, Ver. 27.
Qu. *What is vertuous old age?*
An. A Crowne of glory, Ver. 31.
Qu. *Who is the most valiant?*
An. Not he that vanquisheth a city; but hee that bridles his owne fury, Ver. 32.
Q. *Is there any chance or fortune in mens actions?*
An. There is not.
Qu. *How prove you that?*
An. The disposing of lots is of God, Ver. 33.

The Doctrine of the 17. Chapter.

Question.

Doe not high words beseeme a foole?
An. No.
Qu. *What doth much lesse beseeme a Prince?*
An. A lying tongue.
Qu. *What is the vertue of bounty?*
An. Like the vertue of a precious stone.
Qu. *How is that?*
A. As the one draweth the eyes of the beholder (which way soever it is turned) so doth the other the hearts of the people, Ver. 8.
Qu. *What is the nature of most Princes?*
An. They will not be reproved.
Qu. *But what if they be?*
An. They will be offended with him that doth it, Ver. 9.
Qu. *What is a sharpe word to a good nature?*
An. More than a hundred stripes to a perverse foole, Ver. 10.
Qu. *Is a foole in his folly to be shunned?*
An. Yea, even as much as a Beare robbed of her whelpes, Ver. 12.
Qu. *From whom shall evill never depart?*
A. From him that rewardeth evil for good, V. 13.
Qu. *May we justifie the wicked?*
An. No.
Qu. *May we condemne the just?*
An. Neither.
Qu. *And why so?*
An. Because to doe either is an abomination before the Lord, Ver. 15.
Qu. *What good doth a foole get by his wealth?*
An. Nothing, if he seek not wisedome.
Qu. *How is a friend knowne?*
An. By his good will at all times, Ver. 17.
Qu. *When is a foole counted wise?*
An. When he holds his peace, Ver. 28.

The Doctrine of the 18. Chapter.

Question.

Is there any defect in Wisedome?
An. No: it is like deepe waters, or the well-spring of a flowing river, that is never empty, v. 4.
Qu. *How is the foole ensnared?*
An. By his owne lips, Ver. 7.
Qu. *Who is the sloathfull kin unto?*
An. To him that is a great waster, Ver. 9.
Qu. *How?*
An. As the one gets nothing, so the other spends all; and both their lives end in poverty.
Qu. *What is the meanes to rise to honour?*
An. Humility, Ver. 12.
Q. *What procureth audience before high persons?*
An. Gifts, Ver. 16.
Qu. *What lyes in the power of the tongue?*
An. Death or life.
Qu. *How do the words of rich and poore differ?*
An. The one speaketh roughly, as depending on his wealth; the other meekly, as fearing his poverty, Ver. 23. and chap. 10. 15.

The Doctrine of the 19. Chapter.

Question.

What follows rashnesse?
An. Sinne, Ver. 2.
Qu. *Who gathers many friends?*
An. He that is rich.
Qu. *Who is destitute of comfort?*
An. He that is poore, Ver. 4, 7.
Qu. *Who shall not escape unpunished?*
An. A false witnesse.
Qu. *Who is he that shall perish?*
An. A teller of lyes, Ver. 9.
Qu. *What is it to deferre anger, and to passe over offences with a charitable minde?*
A. Discretion in the soule, & glory to God, v. 11.
Qu. *What is the Kings wrath compared unto?*
An. The roaring of a Lyon.
Qu. *To what his favour?*
An. To the morning dew, Ver. 12.
Qu. *Of whence have we riches?*
An. By inheritance from the world.
Qu. *But of whence a vertuous Wife?*
An. From the hands of the Lord, Ver. 14.
Qu. *Who lendeth to the Lord?*
An. He that hath mercy upon the poore, and he will be his recompence, Ver. 17.
Qu. *Who is better than a rich lyar?*
An. A poore man that is true, Ver. 22.
Qu. *How are the simple & ignorant admonished?*
A. By the judgement of the scornfull, Ver. 25.

The Doctrine of the 20. Chapter.

Question.

Why must we beware of much wine?
An. Because wine-bibbers are scoffers, and apt to quarrell, Ver. 1.
Qu. *Is it a disgrace to cease from strife?*
An. No, but an honour.
Qu. *How?*
A. Because every foole will be medling, Ver.
Qu. *Why will not the sloathfull plow?*
An. Because it is Winter.

Qu. May

Qu. *What shall he therefore doe in Summer?*
An. Begge, ver. 4.
Qu. *What is the fruit of a religious Magistrate?*
An. The ruine of sin: He scattereth away all evil with his eyes, ver. 8.
Qu. *What doth drowsinesse cause?*
An. Poverty.
Qu. *What doth watchfulnesse bring?*
An. Plenty of bread, ver. 13.
Qu. *How seemes the bread of deceit?*
An. Sweet at the first.
Qu. *How afterward?*
An. Like gravell in the mouth, ver. 17.

The Doctrine of the 21. Chapter.

Question.

Who is highest in authority under God?
An. The King.
Qu. *Can he do all things then as pleaseth him?*
An. No: no otherwise than God hath appointed.
Qu. *Why so?*
An. Because the hearts of Princes are in the hands of the Lord, to dispose as he seeth good.
Qu. *Is not the company of a contentious woman irkesome?*
An. Yes, and it is better to dwell in a corner of the house top, than with such a one in a wide Palace, ver. 9, 10.
Qu. *Who shall cry, and not be heard?*
An. He that stoppeth his eares at the crying of the poore, ver. 13.
Qu. *What is it to wander out of the way of knowledge?*
A. All one, as to remain among the dead, ver. 16.
Qu. *Which is better, Wisedome, or Strength?*
An. Wisedome.
Qu. *How prove you that?*
An. Because wisedome overthroweth the confidence of the mighty, ver. 22.
Qu. *Doth God accept the prayers of the wicked?*
An. No, their sacrifices are an abomination to him, ver. 27.
Qu. *May any thing prevaile against the decree of the Lord?*
An. No, neither Wisedome, Understanding, nor Counsell, ver. 30.

The Doctrine of the 22. Chapter.

Question.

What is the estimation of a good name?
An. More worth than riches, ver. 1.
Qu. *Why must we flye the path of the froward?*
An. Because their way is full of thornes and snares, ver. 5.
Qu. *When we see a plague hang over us for our offences, what must we do?*
An. Hide our selves under the shadow of Gods mercy, by calling upon his Name.
Qu. *But what do the foolish at such a time?*
An. Goe on still without repentance, and are punished, ver. 3.
Qu. *To make children prove vertuous old men, what shall we doe?*
An. Instruct them therein in their youth, ver. 9.
Qu. *Why is borrowing grievous?*
An. Because the borrower is servant to the lender, ver. 7.
Qu. *Who kindles strife?*
Qu. The scorner.
Qu. *How must we quench it?*
An. By casting out the scorner, ver. 10.
Qu. *Whose familiarity ought Princes to use?*
An. Such as are pure of heart, ver. 11.
Q. *What vertue especially becomes a learner?*
An. Humility: Bow downe thine eare, and heare the words of the wise, ver. 17.
Qu. *What will the Lord do to them that rob the poore?*
An. Spoyle the soules of them, as they spoyle theirs, ver. 22, 23.
Qu. *With whom is it dangerous to converse?*
A. With the angry and furious man, ver. 24.

The Doctrine of the 23. Chapter.

Question.

At the table of Rulers what must we remember?
An. Sobriety, ver. 1, 2, 3.
Qu. *Is it wisdome to labour to be rich?*
An. It is not.
Qu. *What's the reason?*
An. The inconstancy of riches, that make themselves wings, and flie away like an Eagle toward heaven, ver. 5.
Qu. *What is correction to a childe?*
An. Deliverance from destruction, ver. 14.
Qu. *Is envie forbidden?*
An. Yes, even against sinners.
Qu. *How?*
An. Not to vexe our selves at their prosperity, nor grieve in that we are not like them, ver. 17.
Qu. *Why?*
An. Because they shall bee cut downe like grasse, and wither: but our hope shall continue, Ps. 37. 1.
Qu. *Why must we not keep company with Drunkards and Gluttons?*
An. Because their life is odious, and their end poverty, ver. 21.
Qu. *What is the comfort of Parents?*
A. The spirituall wisdom of their children, v. 24.
Qu. *What part of our body must wee dedicate to Wisedome?*
An. Our hearts, ver. 26.
Qu. *Why is a Whore compared to a deep ditch?*
An. Because she devoureth the soules of many, ver. 27.
Qu. *To whom is woe, sorrow, wounds, and redness of eyes?*
A. To them that tarry long at the wine, and seek out mixt wine, ver. 30.
Qu. *What other inconveniences follow drunkennesse?*
An. Though it be pleasant at the first, it biteth like a Serpent in the end: it inkindleth lust, and makes a man senslesse of wrong, ver. 22, 23, 24.

The Doctrine of the 24. Chapter.

Question.

How is warre to be enterprised?
An. Advisedly, and with counsell, ver. 6.
Qu. *When is mans courage tryed?*
An. In the day of adversity, ver. 10.
Qu. *What must we doe, when we see the innocent oppressed?*
An. Deliver them.
Qu. *But if we doe not, are we excused to say, wee know it not?*

An. No: for God which searcheth the heart sees the contrary, ver. 11, 12.

Qu. *What danger is he in that rejoyceth at another mans fall?*

An. To turne the wrath of God from another upon himselfe, ver. 17, 18.

Qu. *Who is to be abhorred of the whole world?*

An. He that saith to the wicked, thou art righteous, ver. 24.

Qu. *Who is to be reverenced of the whole world?*

An. He that boldly rebuketh the wicked, ver. 25.

Qu. *In what state is the field of the sloathfull?*

A. Over-grown with thornes and nettles, ver. 31.

Qu. *What instruction receive we thereby?*

An. To beware of the like sinne.

Qu. *What are the words of the sloathfull?*

An. Yet a little sleep, a little folding of the armes: or, there is a Lion without, &c. that so he may still cherish his lazie humour, ver. 33.

The Doctrine of the 25. Chapter.

Question.

When is a Prince a meet vessell for the Lords use?

An. When he is purged from vice, and the corruption of lewd counsellors, ver. 5.

Qu. *What are words spoken in fit place compared unto?*

A. Apples of gold, set in pictures of silver, ver. 11.

Qu. *What is a faithfull messenger to him that sendeth him?*

An. As cold in extremity of heat, ver. 13.

Qu. *To what may we liken him that boasteth of false liberality?*

An. To clouds and winde without raine, making a great shew without any performance, ver. 14.

Q. *How must we taste the pleasures of this world?*

An. As we would honey, moderately, lest wee surfeit, ver. 16.

Qu. *What is he like unto that beareth false witnesse against his neighbour?*

An. An Hammer, a Sword, or a sharpe Arrow.

Qu. *Why?*

A. Because his words bruise and wound, ver. 18.

Qu. *What is the unfaithfull like unto in the time of trouble?*

An A broken tooth, or a sliding foot, ver. 19.

Qu. *To take a mans garment from him in Winter, what is it like?*

An. Vinegar poured upon Allom, because as the Vinegar dissolveth the Allom, so doth such cruelty undoe the needy, ver. 20.

Qu. *Must we hate him that hateth us?*

An. No: but give him bread if he be hungry, and drink if he be thirsty; that so by noting our curtesie, his own conscience may reclaim him, ver. 21, 22.

Qu. *What is he like that cannot bridle his owne nature?*

An. A City without wals, subject to any danger, ver. 28.

The Doctrine of the 26. Chapter.

Question.

Is honour unmeet for a foole?

A. Yes, as inconvenient as snow in harvest, ver. 1.

Qu. *Need we to feare a curse that is causelesse?*

A. No more than the Sparrow doth the Fowler, when she is in her flight, ver. 2.

Qu. *To whom belongs a spur or a whip?*

An. To the Horse.

Qu. *To whom the rod?*

An. To the foole, ver. 3.

Qu. *What is it to give honour to a foole?*

An. Even the same as to hide a Pearle amongst an heape of stones, ver. 8.

Qu. *Of whom is there lesse hope than of a foole?*

A. Of him that is wise in his owne conceit, v. 12.

Qu. *What is it to meddle in a brawle?*

An. As much as to take a curst dogge by the ears, ver. 17.

Qu. *What doth the deceitfull man in his rage?*

An. Mischiefe, and sayes it is a jest; like him that is mad, throwing fire-brands abroad, and must be borne withall, because he is mad, ver. 18, 19.

Qu. *What is the reward of them that devise mischiefe to others?*

An. To fall into their owne pit, and to be crushed with the stone they rowle, ver. 27.

The Doctrine of the 27. Chapter.

Question.

Of whom must we be praised?

An. Not of our selves, but of others, ver. 2.

Qu. *What is anger?*

An. Cruell.

Qu. *What is envie?*

An. Not to be stood against, ver. 4.

Qu. *Why may we not boast of to morrow?*

An. Because we know not what the successe of the day will be, ver. 1.

Qu. *What are the woundes of a lover?*

An. Faithfull.

Qu. *What are the kisses of an enemy?*

An. Dangerous, ver. 6.

Qu. *Who despiseth delicate meats?*

An. He that is full.

Qu. *Who thinketh bitter things sweet?*

An. The hungry soule.

Qu. *Is the hearty counsell of a friend pleasant?*

A. Yea, as an oyntment of perfume, so doth it rejoyce the heart, ver. 9.

Q. *In times of extremity what must we cleave to?*

An. Rather a neighbour near hand, than a brother far off, ver. 10.

Qu. *Can a contentious woman be concealed?*

An. No more than the winde, ver. 16.

Qu. *Ought not he that attendeth to be recompensed?*

An. Yes, as he that keepeth the fig-tree shall eat the fruit thereof, ver. 18.

Qu. *May the eye of a man be satisfied?*

An. No more than the grave, which is never full, ver. 20.

Qu. *May a foole be separated from his folly?*

A. No: not if you bray him in a mortar with a pestle, ver. 22.

Qu. *What is the duty of a Pastor?*

An. To know the state of his flocke, and to bee watchfull over them, ver. 23.

The Doctrine of the 28. Chapter.

Question.

What is the terrour of a guilty conscience?

An. To flye, though no man pursue.

Qu. *What*

Qu. *What is the security of innocency?*
An. To be confident as a Lion, ver. 1.
Qu. *What causeth the change of many Princes?*
An. The transgression of the Land, ver. 2.
Q. *For whom doth the Usurer gather his wealth?*
An. Not for himselfe, but for some other that will use it better, ver. 8.
Qu. *Who shall obtaine mercy?*
An. He that confesseth his sins.
Qu. *Who not?*
An. He that hideth his offences, ver. 13.
Qu. *Is it good to set a wicked ruler over the people?*
An. No: for he will behave himselfe like a roaring Lion, or hungry Beare, ver. 15.
Qu. *Shall goods evill gotten prosper?*
An. They shall vanish, ver. 20. & chap. 21. 21.
Qu. *Shall a man that rebuketh, find favour with the rebuked?*
An. Yes, in the end, more than he that flatters him, ver. 23.
Qu. *What is he that robbeth father or mother?*
An. Beside a theefe, a destroyer, ver. 24.

The Doctrine of the 29. Chapter.

Question.

What is it to stand against correction?
An. Obstinacy, a disease incurable, ver. 1.
Q. *What comes by the authority of the righteous?*
An. Joy and comfort.
Qu. *What when the wicked rule?*
An. Sorrow and sighing, ver. 2.
Qu. *How is a Kingdome preserved?*
An. When the Magistrates are just.
Qu. *How is it brought to ruine?*
An. When the Magistrates take bribes, ver. 4.
Qu. *What is the end of flattery?*
An. Deceit, ver. 5.
Qu. *How is the foole knowne?*
An. By his lavish speech, he poureth forth his minde at once.
Qu. *How is a wise man knowne?*
An. By his taciturnity: he will not speake but upon occasion, ver. 11.
Qu. *How doth wickednesse increase?*
An. With the number of them that commit wickednesse, ver. 16.
Qu. *What doth too much lenity?*
A. Make a servant presume to be as a son, v. 21.

The Doctrine of the 30. Chapter.

Question.

What is the danger poverty may fall into?
An. Theft.
Qu. *What is the danger wealth may fall into?*
An. Forgetfulnesse of God.
Qu. *What state of life must we then pray for?*
An. A competent: neither too much, nor too little, ver. 8, 9.
Q. *What kind of people are those, whose teeth are Speares, and whose jawes are as knives, to eat up the poore?*
An. Usurers and Extortioners, ver. 14.
Qu. *Which are the foure things that are never satisfied?*
An. The grave, the barren wombe, the earth for water, and the fire for fewell, ver. 16.
Qu. *What are the three things that are hid, and the fourth that cannot be knowne?*
An. The way of an Eagle in the aire, the path of a Serpent over a rocke, the course of a Ship in the Sea, and the haunt of a man with a maid; ver. 19.
Qu. *Which are the foure things that commonly abuse the state whereunto they are called?*
An. A servant put in authority, a foole at a banquet, a hatefull woman married, and an handmaid the heire of her Mistresse, ver. 22, 23.
Qu. *Which are the foure small creatures that give checke to men for wisedome?*
A. The Pismire, that prepareth meat in Summer against Winter: the Coney, that builds her house in the rocke: the Grashopper, that observes order, yet hath no ruler: and the Spider, that takes hold in Kings Palaces, ver. 25, 26, 27, 28.

The Doctrine of the 31. Chapter.

Question.

What learne you in this Chapter?
A. To be chaste and temperate, ver. 3.
Qu. *Chaste, as how?*
An. In these words: Give not thy strength to women.
Qu. *Temperate, as how?*
An. To refraine from drinking of wine, ver. 4.
Qu. *What learne you else?*
An. How to know a vertuous woman.
Qu. *How is a vertuous woman knowne?*
An. By her painfulnesse: She seeketh wooll and flaxe, and laboureth chearfully, V. 13. By her watchfulnesse: Shee will rise while it is yet night, V. 15. By her providence; With the fruit of her hand she planteth a Vine-yard, ver. 16. By her charity: Shee stretcheth out her hand to the poore, ver. 20. And by her faith, in the latter day she shall rejoyce, ver. 25.
Qu. *How should a man make choice of a woman?*
An. Not by favour; it is deceitfull: nor by beauty; it is vaine: but by the fear of the Lord, which endures for ever.

ECCLESIASTES, or the PREACHER.

Question.

Who writ this booke?
An. Solomon.
Qu. *Why is it called by the name of the* PREACHER?
A. Because Solomon, by way of exhortation, labours to instruct all men how to hate the vanities of this world, and to affect nothing but heavenly blessednesse.

CHAP. I.

Question.

What are the pleasures of this life?
An. Vanity of vanities, ver. 2.
Qu. *Is there any thing under heaven, a man may say, this hath not been before?*

An. Nothing, ver. 18.
Qu. *Is wisedome also vanity?*
An. Yes, and vexation of spirit, ver. 17.
Qu. *What wisedome doth he meane?*
An. State Policy, or skill of profane arts and sciences.

CHAP. 2.

Question.

Wherein then consisteth happinesse? in mirth and joy?
An. No, ver. 2.
Qu. *In banqueting?*
An. No, ver. 3.
Qu. *In sumptuous building?*
An. No, ver. 4.
Qu. *In gold and silver?*
An. No, ver. 5.
Qu. *In multitude of servants?*
An. No, ver. 8.
Qu. *In authority?*
An. No, ver. 9.
Qu. *What is the reason?*
An. Because they are transitory, and leave behinde them vexation of spirit, ver. 11.
Qu. *Wherein is the foole and wise man alike?*
An. In death, ver. 16.
Qu. *What are the dayes of man?*
An. Travaile and sorrow, ver. 23.
Qu. *What only is to be desired in the world?*
An. That spirituall joy, which is the gift of God.

CHAP. 3.

Question.

What is here set downe?
An. The mutability of time.
Qu. *What learne you by that?*
An. First, that nothing in this world is permanent. Secondly, not to be grieved, if we have not all things at once, nor enjoy them so long as wee would, from the 1. to the 8. Thirdly, to cull out a season for our actions.
Qu. *Why can we have nothing but by painfull travell?*
An. Because thereby the Lord will humble us, ver. 18.
Qu. *Are the conditions of men and beasts alike?*
An. Yes, as touching the death of their bodies, ver. 19.
Qu. *How doe they differ?*
An. The one is partaker of reason, the other is governed by sense: the one perisheth body and soule, the other liveth eternally.
Qu. *How? both body and soule?*
An. Yes, after the resurrection of the flesh.

CHAP. 4.

Question.

How doth he further prove vexation of spirit?
An. In that the innocents are still oppressed, and none comforteth them, ver. 1.
Qu. *How is a poore man preferred before a King?*
An. By wisedome, ver. 13.
Qu. *What is the bond of friendship?*
An. Society.
Qu. *What is the benefit of society?*
An. Mutuall comfort, and helpe one man to another, ver. 10, 11, 12.

CHAP. 5.

Question.

IN speaking to God, what must we avoide?
An. Temerity and multitude of words, ver. 1.
Qu. *Who seeth the oppression of the poore?*
An. The Lord.
Qu. *Who shall redresse them?*
An. He that sees them, ver. 8.
Qu. *What learne we by this?*
Answ. Not to be astonied at the malice of the world, since our revenger lives.
Qu. *How is the desire of the covetous?*
An. Insatiable, ver. 10.
Qu. *For what is the night appointed?*
An. For rest unto all creatures.
Qu. *How rests the covetous man?*
An. Unquietly.
Qu. *How rests the poore labourer?*
An. His sleep is sweet unto him, ver. 12.
Qu. *Can riches do their owners hurt?*
An. They can, and do.
Qu. *How?*
An. By the abusing, or not using of them.
Qu. *What doth the worldling labour for?*
An. Oft-times for nothing but the wind.
Qu. *When doth wealth prove a blessing?*
A. When God, that gives it, gives also a heart to enjoy it.

CHAP. 6.

Question.

How is the rich man miserable?
An. In that God hath given him much treasure and wealth, and he wanteth power to enjoy it, ver. 2.
Qu. *How commeth that to passe?*
A. Either by parsimony, losse, or sodaine death.

CHAP. 7.

Question.

Why is the day of death better than the day of birth?
An. Because our birth is the entrance to sorrow and affliction: and our death a gate to joy and happinesse, ver. 3.
Qu. *Why is it better to goe to the house of mourning, than to the house of laughter?*
An. Because in the house of mourning we shall behold the judgements of God, and thereby learne to amend our lives, ver. 4.
Qu. *Why is it better to heare the rebuke of a wise man, than the song of a foole?*
An. Because the one is instruction, the other losse of time.
Qu. *What is the perverseness of the world?*
A. That the just sometimes perish, and the wicked man continueth long in his malice, ver. 17.

Qu. *Who*

Qu. *When we are admonished to leave wickedness, what must we doe?*
An. Come at the first call, ver. 18.

CHAP. 8.

Question.

What doth a Tyrant hurt?
An. Himselfe as well as others, ver. 9.
Qu. *Doth God punish sinners?*
An. Yes.
Qu. *Wherefore?*
An. To their great judgement.
Qu. *Doth God afflict the righteous?*
An. Yes.
Qu. *Wherefore?*
An. For their tryall, and to their greater comfort, Ver. 12, 13, 14.

CHAP. 9.

Question.

Do prosperity and adversity teach us whom God loveth, and whom he hateth?
An. No.
Qu. *Why?*
An. Because they happen indifferently both to the righteous and unrighteous, ver. 2.
Qu. *What is the difference then?*
An. The righteous are assured of Gods favour by faith, so are not the other, ver. 4.
Qu. *What is the opinion of Epicures?*
An. They had rather be abject and live, than honourable and die, which is meant by the live dog and dead Lion, ver. 4.
Qu. *Why are they of that opinion?*
An. Because after this life they thought there was no other being.
Qu. *How doth the world deceive her favourites?*
An. By making them thinke they are blessed of God when they have wealth and good successe in this life.
Qu. *Are not they then the blessings of God?*
An. Yes, to them that use them to his glory, and the benefit of the poore: otherwise not.

CHAP. 10.

Question.

How are the deeds of the wise?
An. Discreet.
Qu. *How are the deeds of the foole?*
An. Rash and absurd, ver. 4.
Qu. *What vanity doth Solomon note in this Chapter?*
An. That the worthy are displaced, and the unworthy advanced, Ver. 6, 7. That the Land is miserable whose Prince wanteth Wisedome, and whose Nobles are given to their owne lusts and pleasures, ver. 16.
Qu. *What treason doth God condemne in a subiect against his Prince?*
Answ. Not onely treason in act, but treason in thought, ver. 20.

CHAP. 11.

Question.

To whom must the rich be liberall?
An. To the poore.
Qu. *When?*
An. In this life, because after death there is no further power.
Qu. *How must they be liberall?*
An. In dispersing their almes to many.
Qu. *By what example are we taught to be charitable?*
A. By the cloud, that powreth raine: by the sea, that casteth up her increase: by the Sun, that casteth out his beames from East to West: all which are not thus serviceable and gracious for themselves, but for the benefit of others.
Qu. *How shall the charitable man be rewarded?*
An. With plenty on earth, and treasure in heaven.
Qu. *If vanity be forbidden, why doth Solomon in the ninth verse of this Chapter counsell us to follow the lusts of our owne hearts?*
An. He doth it in derision (as if he would say) Goe to ye worldlings, glut your selves with all manner of vanity; but remember that one day you shall come to judgement for all, ver. 9.

CHAP. 12.

Question.

To whom must we dedicate our youth?
An. To the Lord.
Qu. *Why?*
An. Because in age we shall bee more unapt, ver. 4.
Qu. *Why shall we be more unapt?*
An. By reason of the weakenesse of the body, which is set downe in the 3, 4, 5, 6, and 7. verses.
Qu. *Whither returnes the soule in death?*
An. To him that gave it, ver. 7.
Qu. *What is the maine reason that we should feare God?*
An. Because he will bring every work and every secret thought to judgement.

The Song of SOLOMON.

CHAP. 1.

Question.

What is contained in the Song of Solomon?
An. A lively description of the mutuall love between Christ and his Church, under the names of Bride and Bridegroome.
Qu. *Doth it only concerne the Church in generall?*
Ae. No, it will hold of every faithfull soule.
Q. *To whom doth the faithfull soule compare her Bridegroome Christ Jesus, in this first Chapter?*
An. To the savour of sweet ointment, because of his gracious benefits towards her, ver. 2. To the Chariots of Pharoah, because of his power and strength, ver. 8. To a bundle of Myrrhe, because of his holinesse, ver. 13. To the grapes of Engedi, for his saving health, ver. 14.
Qu. *Can the soule approach neare unto Christ of her owne accord?*

An. No: not except she be drawne; that is, inspired by his holy Spirit, ver. 14.

CHAP. 2.

Question.

Where doth the Church desire to rest?

An Under the shadow of Christ.

Qu. *With what shall she be fed?*

An. With the fruit of his doctrine, ver. 5.

Qu. *To whom doth Christ compare his Church?*

An. To a Rose, and a Lilly among thornes.

Qu. *Why?*

An. First, for her beauty and pleasure. Secondly, for her excellency above all other things, in that all other things, in respect of her, are but as thorns, ver. 2.

Q. *How doth she figure the comming of Christ?*

A. Under the name of a Roe, or young Hart, looking through the grates of a window.

Qu. *What is understood by that?*

An. The divinity of Christ, shining through his humanity, ver. 9.

Q. *Cannot he then be perfectly known in this life?*

An. No: no more than one that stands behinde a grate, can bee wholly or perfectly seene to our bodily eyes.

Qu. *What did Christ after he came?*

An. Called to his beloved the Church, ver. 10.

Qu. *Did she appeare at his calling?*

An. No: she hid her selfe in the holes of the Rockes, ver. 14.

Qu. *Why did she so?*

An. Because of her sins.

Qu. *How did he comfort her?*

An. By telling her the Winter was past, that is, sin was killed; and the chearefull Spring appeared: that is, grace and salvation was come, ver. 11, 12.

Qu. *What is the Church compared unto?*

An. To a Dove.

Qu. *Why?*

An. Because of her meeknesse, ver. 14.

Qu. *What are the enemies of the Church compared unto?*

An. To Foxes.

Qu. *Why?*

An. Because of their malice and craft, ver. 15.

CHAP. 3.

Question.

What is the desire of the Church?

An. To be joyned inseparably with Christ, ver. 4.

Qu. *How doth she thinke to satisfie her desire?*

An. By seeking after him.

Qu. *When?*

A. At all times, and in all places; but especially in the time of trouble and persecution, ver. 12.

Qu. *Will he heare her?*

An. Yes, and deliver her, making her rise out of the wildernesse of affliction, like a pillar of smoak, perfumed with myrrhe and incense.

Qu. *How is that?*

An. Triumphantly.

Qu. *What will he then do?*

A. Shew her his place of rest, the guard set to attend it, and his crowne of glory, ver. 7. 18.

Qu. *Who be they?*

A. First, quiet of conscience: Secondly, protection of Angels: thirdly, eternall happinesse.

CHAP. 4.

Question.

What doth Christ in this Chapter?

An. Set forth the beauty of his Spouse.

Qu. *How?*

An. By comparing her to divers precious and pleasant things.

Qu. *To what doth he compare her eyes?*

An. To a paire of Doves eies, ver. 1.

Qu. *To what her haire?*

An. To a flock of Goats looking downe Gilead.

Qu. *To what her teeth?*

An. To the wooll of sheep new washt, ver. 2.

Qu. *To what her lips?*

An. To a thread of Scarlet, or the dropping of the honey-combe, ver. 11.

Qu. *To what her neck?*

An. To the tower of David, ver. 4.

Qu. *To what her breasts?*

An. To two young Roes feeding among the lilies, ver. 5.

Qu. *To what her love?*

An. To the pleasures of wine, or the savour of sweet spices, ver. 10.

Qu. *To what her whole body?*

An. To a Garden planted with Pomegranates, Spikenard, Calamus, Cynamon, Myrrhe, and all other chief spices, ver. 12, 13, 14.

Qu. *What must we understand by Doves eyes?*

An. Eyes single and chaste.

Qu. *What by flocke of Goats?*

A. The multitude of the faithfull, spread abroad and scattered as Goats on Mountaines.

Qu. *What by teeth like a flocke of sheep?*

An. Equality or likenesse of Saints one to another.

Qu. *What by lips like Scarlet thread, or drop of honey-combe?*

A. Words no lesse pure and comely than sweet.

Qu. *What by her two breasts like two young Ro*

An. The two Testaments, by whose milke the Church nourisheth his children.

Qu. *The Church, or the soule of the faithfull, be compared to a Garden, what doth she?*

An. Call upon her Bridegroome, Christ Jesus to be unto her a fountaine of living water, and to breathe upon her with the breath of his holy Spirit, that she may fructifie.

Qu. *In what?*

An. In love and true obedience.

Qu. *Why is the Church of Christ compared unto these earthly perfections?*

An. Because of our weake capacity, that by the visible beauties, wee may in some measure apprehend the invisible glory of Christ and his Elect.

CHAP. 5.

Question.

What doth Christ in this fifth Chapter?

A. Call the faithfull to a banquet of Spices, Honey, Milke, and Wine.

Qu. *What is signified thereby?*

An.

An. His bounty, in heaping his graces upon the faithfull, ver. 1.

Qu. *Are we ready to come when he cals?*

An. No, sleep, that is, the care of this world, declines us, ver. 2.

Qu. *Doth he then straight forsake us?*

An. No: he stands without calling still till his locks be wet with the dew of the night.

Qu. *What understand you by that?*

An. The long patience of the Lord towards sinners, ver. 3.

Qu. *But if we abuse that patience, what shall befall us?*

An. We shall seeke the Lord, and he will not be found, ver. 6.

Qu. *In his absence what successe have we?*

A. We fall into the hands of cruell watchmen.

Qu. *Who be they?*

An. False teachers.

Qu. *How doe they handle us?*

An. Wound our consciences with mens traditions, ver. 7.

Q. *What marks doth the Church deliver of Christ to find him out?*

A. She sayes his head is of gold, ver. 11. His eies are like Doves, ver. 12. His cheekes are as beds of spices, and sweet flowers, ver. 13. His lips like Lilies dropping with Myrrhe, ver. 13. His hands as rings of gold set with the Chrysolite, ver. 14. His belly as Ivory covered with Saphires, ver. 14. His legs as Pillars of Marble set upon sockets of gold, ver. 15. His countenance as Libanon, ver. 15. His mouth as sweet things, ver. 16.

Qu. *What is signified by these comparisons?*

An. The infinite gifts and graces which the presence of Christ brings to the faithfull.

CHAP. 6.

Question.

HOw is the Church assured of the love of Christ?

An. By his words.

Qu. *What are they?*

An. I am my beloveds, and my beloved is mine, ver. 2.

Qu. *How many Churches be there?*

An. But one true Church, as there is but one Christ, the head thereof.

Qu. *How ought the Church to be affected?*

An. Chastly, and without pollution.

Qu. *How is her aspect?*

An. Fresh as the morning: faire as the Moon: cleare as the Sunne: and terrible as an army with banners, ver. 9.

CHAP. 7.

Question.

HOw many are the speciall vertues of the Church?

An. Two: faith, and good works.

Qu. *How are they expresst unto us?*

An. By the similitude of the Palme-tree, ver. 7.

Qu. *What are the properties of the Palme-tree?*

An. The leaves are alwaies greene, and the fruit continuall.

Qu. *Apply it.*

An. As the tree is alwaies greene, and full of fruit, so ought our faith to be flourishing, and our good deeds without ceasing.

CHAP. 8.

Question.

OF whom will the Church be taught?

An. Of Christ alone, ver. 2.

Qu. *By whom is she upheld?*

An. By the strength of his hands, ver. 3.

Q. *In what sort doth she desire Christ to manifest his love towards her?*

An. By setting her as a seale upon his heart, and signet upon his arme, ver. 16.

Qu. *What is his love?*

A. A burning zeal, not to be quenched, ver. 7.

Qu. *How is his jealousie?*

An. Cruell, like the grave, ver. 9.

Qu. *Wherein is the dwelling of Christ?*

An. In his Church.

Qu. *How must it be fortified for his presence?*

An. With a wall and a doore.

Qu. *What is understood by these two things?*

An. Fidelity and constancy.

ESAIAH.

Question.

HOw was Esaiah descended?

An. From the linage of Kings.

Qu. *Who was his father?*

An. Amoz, brother to Azariah, King of Juda.

Qu. *How long did he prophesie?*

An. Threescore and foure yeeres, from the time of Uzziah, to the reigne of Manasseh.

Qu. *Who put him to death?*

An. Manasseh.

Qu. *Upon how many points doth the doctrine of the Prophets consist?*

An. Upon three.

Qu. *Which be they?*

An. Instruction, Reprehension, and Consolation.

Qu. *Instruction, how?*

An. To teach them to know their sins.

Qu. *Reprehension, how?*

An. To rebuke them for sin.

Qu. *Consolation, how?*

An. To comfort them upon their repentance.

CHAP. 1.

Question.

WHat was the first sin Esaiah reproved?

An. The ingratitude of the Israelites.

Qu. *Wherein stood their ingratitude?*

An. In forsaking their God, that had nursed and brought them up.

Qu. *How doth he shew their ingratitude?*

An. By the example of brute beasts: The Oxe and the Asse know their masters crib, but Israel forgets his God, ver. 3.

Qu. *What was the second sin Esaiah reproved?*

An. Obstinacy and stubbornesse of heart.

Qu. *How were the Israelites obstinate?*

A. In that being plagued, they continued still in their wickednesse, ver. 5.

Qu. *What is threatned to such kinde of people?*

An. Desolation to their Land, and destruction to themselves, ver. 7, 8.

Qu. *What was the third sin Esaiah reproved?*
An. Hypocrisie.
Qu. *Wherein were they Hypocrites?*
A. In thinking to please God with the multitude of sacrifices, notwithstanding that they neither had Faith nor Repentance.
Qu. *To pray then, or do any other service to God without faith and repentance, how is it accepted?*
An. The Lord turnes away his face, hides it, and thinke it abominable, Ver. 13, 14, 15.
Qu. *But if we come with a pure heart, how will he deale with us?*
An. Though our sins be as red as Crimson, hee will make them as white as snow, Ver. 18.
Qu. *What was the fourth sin Esaiah reproved?*
An. Extortion, their hands were full of bloud: their Princes maintained theeves, and delighted in bribes: nor was the widow or fatherlesse regarded.
Q. *How did God account them for their offences?*
An. His enemies, Ver. 24.
Qu. *How did he threaten to punish them?*
An. By powring out his vengeance upon them.
Qu. *After what manner?*
An. In burning out the drosse of their wickednesse by the fire of affliction, Ver. 25.

CHAP. 2. 3. 4.

Question.

IN all the threatnings which God pronounceth against the world for sin, what is still remembred?
A. The mercy of his Covenant, that his Church should still be preserved and planted.
Qu. *Where?*
An. In Jerusalem first, and after through the whole world, Ver. 2.
Qu. *What learne you by that?*
An. That the Gentile, as well as the Jew, shall be made partaker of the reconciliation betweene God and man by the comming of Christ Jesus.
Qu. *Where doth the Prophet advise us to shelter our selves against the wrath of God?*
An. In the clefts of the Rock.
Qu. *Of what Rock.*
A. The wounds of that living Rock, our Saviour.
Qu. *What was the fifth sin Esaiah reproved?*
An. Haughtinesse of minde.
Qu. *How was it punished?*
An. By being brought low, chap. 2. 12.
Qu. *What was the sixt sin Esaiah reproved?*
An. Mens confidence in their riches.
An. How was that punished?
An. They were made poore, chap. 2. 19.
Qu. *Where rests the spoile of the poore?*
An. In the houses of the covetous, chap. 3. 14.
Q. *What other sin doth the Prophet complain of?*
An. Impudence: They declared their sin as Sodome, and they hid it not.
Qu. *What doth he denounce against that?*
An. Woe unto their soule, chap. 3. 9.
Qu. *What is the Kingdome of Christ to beleevers?*
An. A Sanctuary.
Qu. *As how?*
A. In the day time a shadow from the heat, and a covert from storms of all afflictions whatsoever, chap. 4. 6.
Qu. *What was the seventh sin Esaiah reproved?*
An. The pride of women.
Qu. *Wherein did their pride consist?*
An. In their looks, in their gate, and their cloathing.
Qu. *How were their looks?*
An. Haughty.
Qu. *How was their gate?*
A. Mincing, and making a tinkling with their feet, chap. 1. 19.
Qu. *How was their attire?*
An. Too costly and effeminate, using perfumes, bracelets, earings, curlings, and such like, more than was needfull.
Qu. *How did God punish them?*
An. He turned their sweet savours into stinke, their neat array into sack-cloath and rags, their pride of haire into baldnesse, and their beauty into burning, chap. 3. 24.
Qu. *Doth God hold the husbands of such women excused?*
An. No: he lets them fall by the sword, takes away the wise and the strong from amongst them, and sets fooles and effeminate persons to rule the Land, chap. 3. 25.

CHAP. 5. to 7.

Question.

WHat doth Esaiah compare the house of the Israelites unto?
An. To a Vine-yard.
Qu. *Who planted it?*
An. God.
Qu. *With what?*
An. With the best plants.
Qu. *What fruit brought it forth?*
An. Wilde grapes.
Qu. *What did the Lord to it then?*
An. He pull'd down the hedge, and laid it waste chap. 5. 1, 2, 3.
Qu. *Apply this to the present time.*
An. England may be said to be the Vine-yard of the Lord, the inhabitants his Vine, which he hath a long time cherisht and defended; but if he finde we bring forth wilde grapes for good grapes, deeds of corruption for deeds of sanctity, he will suffer us to be troden downe and destroyed.
Qu. *Against how many sorts of men doth Esaiah pronounce a woe in this Chapter?*
An. Against five.
Qu. *Which are the first?*
An. Extortioners: Woe unto them that joyne house to house, and land to land, chap. 5. 8.
Qu. *Which are the second?*
An. Drunkards: Woe unto them that rise early to drinke Wine, and to them that continue untill night, chap. 5. 11.
Qu. *Which are the third?*
An. Inticers to vanity: Woe unto them that draw iniquity with cords of vanity, and sin as with cart-ropes, chap. 5. 18.
Qu. *Which are the fourth?*
An. Perverters of truth: Woe unto them that speake good of evill, and evill of good; which put darknesse for light, and light for darknesse, ch. 5. 20.
Qu. *Which are the fift?*
An. Arrogant contemners of government: Woe unto them that are wise in their owne conceit, chap. 5. 21.
Qu. *How shall it be with those men?*
An. Their root shall be as rottennesse, and their buds as dust, chap. 5. 24.
Qu. *What else?*
An. The Lord will make a signe to a strange Nation,

sation, that shall come sodainly upon them, and destroy them, chap. 5. 26.

Qu. *How is a messenger of God prepared for his office?*

An. By the taking away of his iniquity, and the purging of his sin, chap. 6. 7.

CHAP. 7. to 31.

Question.

Did Esaiah propheſie of Christ?

An. Yes.

Qu. *How?*

An. That he should be borne of a Virgin, and be a stumbling block to many of the Jewes, chapter 7. 14. & 8. 12.

Qu. *What should his name be?*

An. Immannel.

Qu. *What doth that signifie?*

An. God with us, which name can agree with none but Christ, because hee was both God and man, chap. 7. 14.

Qu. *Why did God send Christ the Messiah?*

An. First, in regard of his promise, Gen. 3. 15. Secondly, in regard of his zeale, chap. 9. 7.

Qu. *How doth the Prophet expresse Christ and his Kingdome?*

An. By a Branch.

Qu. *Why by this word* Branch?

An. Because as a Branch out of a dead roote, hee sprang up out of the royall stocke of Judah almost dead, into a Kingdome that shall flourish eternally.

Qu. *Whom did God make his instruments for the punishment of the Israelites?*

An. The Assyrians and Egyptians.

Qu. *How did they use their authority?*

An. To their owne glory.

Qu. *What was their reward?*

An. He was to them a fire, and consumed them: and to his repentant people a light to comfort them, chap. 10. 17.

Qu. *What was that light?*

An. Christ, the perpetuall Peace-maker, chapter 11. 6, 7, 8.

Qu. *Who was the fire that destroyed the Assyrians?*

An. The Medes and Persians, chap. 13. 17.

Qu. *How did God punish the Israelites?*

An. As his children, to chastise them, ch. 13. 14.

Qu. *How the Assyrians and others?*

An. As his enemies, quite to destroy them, chap. 13. 19.

Qu. *Against how many Kingdomes did Esaiah propheſie?*

An. Against eight.

Qu. *Which be they?*

An. The Kingdome of the Egyptians, chap. 19. The Kingdome of the Chaldeans, chap. 21. The Kingdomes of Tyre and Zidon: the Kingdome of the Assyrians, chap. 10. 16. The Kingdome of the Israelites, cha. 22. The Kingdome of the Arabians, chap. 23. and the Kingdome of the Devill, chap. 27.

Qu. *In which of these Kingdomes did God still reserve a small number to himselfe?*

An. In the Kingdome of the Hebrewes.

Qu. *Did God plague the destroyers of his people?*

An. He did.

Qu. *What may we learne by that?*

An. That though God, father-like, chastise his children, he will not suffer any to tyrannize over them.

Qu. *Did God send the Assyrians and the Egyptians to oppresse his people?*

A. He suffered them to be led by their own covetousnes & ambition, & accordingly rewards them.

Qu. *What is the impious resolution of the Epicure?*

An. Let us eat and drinke, for to morrow wee shall die.

Qu. *What is the punishment of it?*

An. It shall not be purged from them till they die, chap. 22. 14.

Qu. *Doe the righteous praise God for his judgements?*

An. They do.

Qu. *What is the reason?*

A. Because they are faithfulnesse and truth, and because of the sweet end that God workes from them, chap. 25. 4. 8.

Qu. *Were the people soone instructed in the word of God?*

An. No: but with much ado, and often repeating precept upon precept, and line upon line, ch. 28. 13.

Qu. *What was the reason?*

An. Their corruption of life, and slackneſse to all goodnesse, chap. 28. 7.

Qu. *How were they corrupt in life?*

An. By professing God with their lips, and denying him in their hearts, chap. 9. 13. 19.

Qu. *What was the punishment assigned unto them for that?*

An. Their Prophets were blinde, and could not direct, and they had their eyes shut up that they could not see what was good for themselves.

Qu. *What is the doctrine we learne thereby?*

An. That the Preachers can neither teach, nor the hearers understand, except God open the mouth of the one, and prepare the heart of the other.

Qu. *How doth God punish sinners in this life?*

An. With the bread of adversity, and the water of affliction, chap. 30. 20.

Qu. *But if they repent, how are they rewarded?*

An. With great plenty.

Qu. *What is the punishment of the wicked after this life?*

An. The torments of hell.

Qu. *Is there any mention made of hell in the book of Esaiah?*

An. Yes.

Qu. *Where?*

An. In the 30. chapter and 33. ver.

Qu. *Rehearse the description.*

A. Tophet is prepared of old, even for the King: it is deep and large, the burning thereof is fire and much wood, the breath of the Lord, like a River of brimstone, doth kindle it.

CHAP. 31. to 45.

Question.

When we trust in the Lord, how will he defend us?

An. As the Lion doth his prey, chap. 31. 4.

Q. *But if we forsake him, and seek help of others, what shall become of us?*

An. Both the helper, and the helped shall perish, chap. 31. 3.

Qu. *What shall their habitation be made?*

An. A hold for Dragons, and a court for Ostriches, chap. 34. 13.

Qu. *What fruit shall it yeeld?*

An. Thornes, nettles, and thistles.

Q. *But what shall be the habitation of such as depend upon Christ?*

An. Flou-

An. Flourishing and full of joy? there shall neither Lyon, nor noysome beast come neere it, ch. 35. 2. 8. The weake shall be made strong, ch. 35. 4. The blinde shall see, the deafe shall heare, ch. 35. 5. The lame shall leape, the dumbe shall speak, ch. 35. 6.

Qu. Who doth Esaiah propheſie ſhould prepare the way of Chriſt?

An. John Baptiſt, chap. 40. 3.

Qu. Where ſhould he proclaime his meſſage?

An. In the Wildernesse.

Qu. What ſhould his direction be?

An. To have all lets removed, chap. 30. 4.

Qu. May the eſſence of God be comprehended under any forme?

An. No, no more than the waters can be held in a mans fiſt, heaven meaſured with a ſpan, the duſt of the earth numbred, or the mountaines weighed, chap. 40. 12.

Qu. What is the earth in his ſight?

An. As a little duſt.

Qu. What the Nations of the earth?

An. As a droppe of water, or as Graſhoppers, chap. 40. 15. 22.

Qu. But what are they whom the Lord exalteth?

An. As a threſhing inſtrument, able to bruiſe mountaines to powder; or as a whirlewind to ſcatter hils like chaffe, chap. 41. 15, 16.

Qu. How doth Eſaiah teach the people to abhorre Idolatry?

An. By deſcribing unto them the power of God, and the wickednesse of Idols, chap. 11. 22, 23.

Qu. Declare the difference.

An. God is a living eſſence,
Idols dead mettall.
God is without beginning,
Idols are made by mens hands.
God can do all things,
Idols nothing.
God knoweth all things,
Idols nothing.

Qu. What comfort have the faithfull in diſtreſſe?

A. To thinke they have a God that is able, willing, and hath promiſed to deliver them, chap. 43.

CHAP. 45. to 55.

Queſtion.

BY whom did God promiſe deliverance to his people, from the captivity of Babylon?

An. By Cyrus King of Perſia.

Qu. What was Cyrus?

An. A Heathen Prince.

Qu. Did he not know God?

A. Yes, by a certain particular knowledge of his power, but not to worſhip him aright, ch. 45. 14.

Qu. How many yeeres did Eſaiah propheſie of this deliverance before it came to paſſe?

An. An hundred yeeres.

Qu. Why did God chuſe an heathen Prince to deliver his people?

An. The more to expreſſe his love and power; for the unlikelier the meanes was, the greater cauſe had the Iſraelites to glorifie him.

Qu. Were not the Babylonians Gods inſtruments for the puniſhing of his people?

An. Yes.

Qu. Why then is he ſo much offended with them for doing it?

An. Becauſe in executing his judgements, they ſhewed no mercy, and waxed proud by their victory, chap. 47. 6, 7.

Qu. What was the cauſe of Iſraels captivity?

An. Their tranſgreſſions.

Qu. What is the cauſe of their deliverance?

An. The covenant of Gods mercy, chap. 50. 1.

Qu. Of what continuance is Gods mercy?

An. For ever: The heavens ſhall vaniſh like ſmoake, and the earth waxe old like a garment, but the ſalvation of the Lord ſhall not bee aboliſhed, chap. 51. 6.

Qu. Of what continuance are his judgements?

A. But for a time: Can a woman forget the childe of her wombe? if ſhe could, yet the Lord will not forget his, chap. 49. 15. chap. 51. 22. & chap. 54. 8.

Qu. To whom then muſt the afflicted flye?

An. To God.

Qu. How will he eſtabliſh them?

An. In glory, their foundation ſhalbe of pretious ſtones, chap. 54. 11. In peace, they ſhall be farre from oppreſſion, cha. 54. 14. In ſtrength, whoſoever ſhall gather himſelf againſt them, ſhall fall, ch. 54. 15.

Qu. How did the prophet Eſaiah propheſie of Chriſt?

A. Plainely: as an eye-witnes, not as a Prophet.

Qu. Wherein?

A. Of his birth by the bleſſed Virgin, chap. 7. 14. Of his deſpiſed poverty and humility, chap. 53. 2, 3. Of his preaching, cha. 61. 1. Of his ſuffering, death, and buriall, ch. 53. 5, 8. Of his patience, and meeknesse, chap. 53. 7. Of his praying for his crucifiers, chap. 53. 12. Of our redemption by his death, chapter, 53. 10, 11.

CHAP. 55. to 65.

Queſtion.

FOr what doth God offer theſe bleſſings unto us?

An. Neither for gold nor ſilver; but freely, as the Prophet ſaith; Come, buy water, wine, and milk, without ſilver, and without money, chap. 55. 1.

Qu. What is meant by water, wine, and milke?

An. All things neceſſary to a ſpirituall life, as they are neceſſary to this corporall life.

Qu. What is the recompence God requireth?

An. Obedience, to execute juſtice, the benefit whereof turnes to man, chap. 56. 1.

Qu. How are our vertues acceptable?

An. If they be without hypocriſie.

Qu. How doe hypocrites faſt?

An. In puniſhing the body, and putting on ſackcloath, notwithſtanding that their hearts are full of malice, chap. 58. 59.

Qu. How do the faithfull faſt?

An. In breaking the bonds of wickednesse, in feeding the hungry, viſiting the captive, and cloathing the naked, chap. 58. 6, 7.

Qu. What brings us to the knowledge of theſe things?

An. The preaching of the Word.

Qu. What kinde of men muſt Preachers be?

An. In voice, Trumpets: in care, Watchmen, to cry aloud and continually, chap. 58. 1. & 62. 6.

Qu. What obſervation of the Sabbath doth God require?

An. Not to doe our owne waies, nor finde our owne pleaſure, nor ſpeake our owne words; but to call it the holy of the Lord, chap. 58. 13.

CHAP.

CHAP. 65.

Question.

BEcause the Jewes had such Preachers amongst them commonly, and yet fell from the Lord, what was their punishment?

An. They were rejected, chap. 65. 12.

Qu. *Who were chosen in their stead?*

An. The Gentiles, chap. 65. 1.

Qu. *What are they?*

An. All Nations but the Jewes.

Qu. *By this his mercy extends to all.*

An. Yea, and his Majestie beyond all.

Qu. *How prove you that?*

An. Because when the Jewes would have built him an house, he forbad them, chap. 66.

Qu. *What was the reason?*

An. He filleth heaven and earth with his glory, and therefore cannot be included in a Temple of stone.

JEREMIAH.

CHAP. 1. to 10.

Question.

WHere was Jeremy borne?

An. In Anathoth, a City within three miles of Jerusalem.

Qu. *Whose son was he?*

An. The son of Hilkiah.

Qu. *When began he to propheste?*

An. In the 13. yeere of Josiah King of Juda.

Qu. *How long did he propheste?*

An. Till the captivity of Babylon, and somewhat after.

Qu. *How many yeeres was that?*

An. About fourty yeeres.

Qu. *When was he sanctified to that office?*

An. Even from his mothers wombe, ch. 1. 5.

Qu. *What did he after he was called?*

An. Proclaime the will of him that sent him without feare, chap. 1. 17.

Qu. *What do we learne by that?*

An. Ministers must not intrude themselves into the Church before they be called; and when they are called, they must fore-slow no time, nor be dismaid for any danger.

Qu. *What is the first sin Jeremy reproveth?*

An. Idolatry.

Qu. *In what words?*

An. My people have forsaken me the fountaine of living waters, to digge them pits, yea broken pits, that can hold no water, chap. 2. 13.

Qu. *After this sin, what is required of them?*

An. Repentance.

Qu. *If true repentance, what is promised?*

An. Mercy, chap. 3. 12.

Qu. *In their repentance, what did they?*

An. Turne unto the Lord.

Qu. *How ought we to turne unto the Lord?*

An. With our whole heart.

Qu. *If we do not so, what do we incurre?*

An. His wrath, by counterfeiting.

Qu. *What is Gods wrath like?*

A. A consuming fire, chap. 4. 4.

Qu. *What is his mercy like?*

An. The waters of Siloah.

Q. *Wherein did God shew his justice upon Israel?*

An. In delivering them into the hands of their enemies.

Qu. *Wherein his mercy?*

An. In saving some (for faith he) I will not make a full end of you, to continue his Church, ch. 5. 18.

Qu. *Were the people so full of wickednesse, that the Lord was so much incensed against them?*

An. Yes, they did cast out malice and cruelty, as the fountaine doth her waters, chap. 6. 7.

Qu. *Was there no estate cleare?*

An. None: neither Prince, Priest, nor People.

Qu. *What was their generall sin?*

An. Covetousnesse, chap. 6. 13.

Qu. *What were their particular sins?*

An. The Prince did not execute justice, ch. 5. 28. The Priests did flatter the people in their sins, crying, Peace, Peace, when there was no peace, ch. 6. 14. The people were of uncircumcised eares, and took delight rather in vaine things, than profitable doctrine, chap. 6. 10.

Qu. *All this considered, they could not but see their owne destruction?*

An. They did.

Qu. *And how did they thinke to escape?*

An. By flying to the Temple, where God had promised for ever to be present.

Qu. *But how did God answere them?*

An. In these words: Will you steale, murder, and commit adultery, and sweare falsly, and burne incense to Baal, and thinke to bee delivered by standing before me in the Temple? No, I have required obedience, and not sacrifice, ch. 7. 10, 22, 24.

Qu. *In what manner did Jeremy propheste their destruction?*

An. By the entring of the Assyrians, a mighty Nation, into their Land.

Qu. *Rehearse the Prophets words.*

An. Loe, house of Israel, I will bring a Nation upon thee from farre, whose quiver is a Sepulchre, and they shall eat thine harvest and thy bread, they shall devoure thy sonnes and daughters, they shall eat up thy sheep and thy bullockes, they shall spoile thy vines and thy fig-trees, and they shall destroy with the sword thy fenced cities, chap. 5. 15, 16, 17.

Qu. *Did they not repent?*

A. No, but provoked Gods wrath by other sins.

Qu. *What were they?*

An. Lying, ch. 9. 3. deceit, ch. 9. 4. and dissimulation, chap. 9. 8.

Qu. *Might not the Prophet pray for them?*

An. He might not.

Qu. *What was the reason?*

An. God had forbidden him.

Qu. *What may we learne from Gods forbidding the Prophet to pray for the people?*

An. The power and prevalency of prayer, and the severity of Gods justice.

Qu. *May we forbeare to pray for any, from this command of the Prophet?*

An. We may not: it was given the Prophet for our instruction, not imitation.

Qu. *I am sure, though they could not see their own danger, yet Jeremy did, as all true Ministers should, relent at their hardnesse of heart.*

Qu. Yes, and wished his eyes were a fountaine of teares, chap. 9. 1.

Qu. *How came that hardnesse of heart in them?*

An. They did glory in their misdeeds.

Qu. *What ought a man to glory in?*

An. Neither

An. Neither in wisedome, strength, nor riches, chap. 9. 23.

Qu. *In what then?*

An. Let him that glorieth, glory in this, that he knoweth the will of the Lord, for hee it is that sheweth mercy, judgement, and righteousnesse on the earth, chap. 9. 24.

CHAP. 10. to 20.

Qu-stions

Qu. *To whom only belongeth dominion?*

An. To the Lord, mighty in power, and King of Nations, chap. 10. 7.

Qu. *What were the Israelites then in leaving him to cleave to Idols?*

An. Sots and fooles, chap. 10. 8.

Qu. *Why*

An. Because they left the truth, to embrace the worke of errour.

Qu. *What was the worke of errour?*

An. Making of Images, chap. 10. 15.

Qu. *Whence were they infected with this infection?*

An. From the Heathen.

Qu. *What other errours had the Heathen?*

An. Divination by Stars, and Soothsaying.

Qu. *Is it not lawfull to feare the conjunction of Stars and Planets?*

An. No.

Qu. *Your reason.*

An. Because the Lord in these words hath forbidden it: Be not afraid of the signes of heaven, though the Heathen be afraid of such, chap. 10. 2.

Qu. *Why may we suppose God hath forbidden it?*

An. Because the perswasion of the Stars dominion over us, crosses all piety, faith, thanksulnesse, patience, prayer, &c.

Qu. *As long as we abide in sin, will the Lord hear our prayers?*

An. No, nor any that pray for us, chap. 11. 13.

Qu. *How odious is sin?*

An. So odious, that the Land wherein sinners live shall mourne, the herbs of the field wither, and the beasts and fowles of the aire bee consumed, chap. 13. 4.

Qu. *By what parable did Jeremy presigure the destruction of the Jewes?*

An. By the parable of the linnen girdle, which he hid in a rocke, and after certaine dayes comming to take it up, he found it was rotten, and fit for no use.

Qu. *Rehearse the meaning.*

An. That as the girdle cleaveth to the loines, so had the Lord tyed the house of Israel unto him; but since they had forsaken him, like the girdle, they should rot, and be cast off, as fit for no use, chapter 13. 10, 11.

Qu. *How hard is it for an evill man to do well?*

A. As hard as to change the Blackamoores skin, or the Leopards spots, chap. 13. 23.

Qu. *Which are the foure plagues God usually punisheth sin withall?*

An. Pestilence, famine, sword, and fire.

Qu. *How doe wicked men reward him that tels them of their sin?*

An. With curses, as the Jewes did Jeremy, chapter 15. 10.

Qu. *But what doth the Lord for them?*

An. In time of his vengeance favours them, and suffers the other to perish.

Qu. *Fell it out so with Jeremy?*

An. Yes: for when the Jewes were led away captive, the enemy gave Jeremy choice to live in his country, or go whither he would, ch. 39. 11, 12.

Qu. *With what pen doth the Devill write iniquity in the hearts of the obstinate?*

An. With an Iron pen.

Qu. *What is signified thereby?*

An. That men accustomed to sin, can hardly bee reclaimed, chap. 17. 1.

Qu. *Will the Lord only be trusted in?*

An. Yes.

Qu. *What is pronounced against them that make flesh their arme, that is, depend upon men, and forget God?*

An. An heavie curse, chap. 17. 5.

Q. *How many wayes did Jeremy suffer under the hands of the Jewes?*

An. Three manner of waies: first, they curst and spake evill of him: then they tooke counsell against his life: at last, they smote him and cast him into prison, chap. 15. 10. & 18. 18. & 20. 2.

Qu. *What may we learne by these his afflictions?*

An. That the true Ministers of God shall alwaies be subject to injuries from the Devill and his servants.

Qu. *How are all men in the hand of God?*

An. As clay in the hand of the Potter, ch. 18. 6.

Qu. *In what respect?*

An. Of their beginning, continuance, and end.

Qu. *What may we learne from hence?*

An. Humility and watchfull walking.

Qu. *How doth the Prophet complaine of his owne misery?*

An. He curses the day of his birth, and the man that brought tydings to his father, cha. 20. 15, 16.

Qu. *Did he well in this?*

An. No, it was a great sin in him, there to curse, where he had no small occasion to blesse, and give God thankes.

Qu. *What may this teach us?*

An. Christian care and circumspection, that our unruly passions may not get the start of us.

CHAP. 20. to 30.

Question.

Qu. *What were the works commanded the Jewes?*

An. To execute justice, chap. 22. 3. To deliver the oppressed: To favour the stranger: To helpe the fatherlesse and widow: To doe no violence, nor shed bloud.

Qu. *What were the workes they followed?*

An. They builded houses with bribes, and chambers with extortion. They used their neighbours helpe, and paid him not his hire, chap. 22. 13.

Qu. *What followed?*

An. They were led into captivity, their King slaine, and left unburied, chap. 22. 19.

Qu. *Who mis-led the King?*

An. The false Prophets.

Qu. *What was their reward?*

An. Woe be unto you that scatter the sheep of my pasture, saith the Lord, chap. 23. 1.

Qu. *How did Jeremy prophesie a redresse of this inconvenience?*

Answ. By the comming of Christ, the true Pastour.

Qu. *In what words?*

An. Be-

An. Behold, saith the Lord, I will raise unto David a righteous branch, &c. In his daies Juda shall be saved, and Israel dwell safely, chap. 23.5,6.

Qu. *Here was a threatning and a promise, what is signified thereby?*

An. That as Jeremy did, so the Ministers of God must alwaies mixe comfort with their bitter doctrine.

Qu. *When they threaten, what is their doctrine like?*

An. A fire, or an hammer that breaketh stone, chap. 23.29.

Qu. *But when they promise, what is it like?*

An. Comfortable waters, or precious balme.

Qu. *How long lived the Israelites in bondage under the King of Babel?*

An. Seventy yeeres, chap. 29.10.

CHAP. 30. to 41.

Question.

After their denounced servitude, how doth Jeremy comfort the Jewes?

A. First, with their return again to their Countrey, chap. 30.1. Secondly, with the destruction of their enemies, chap. 30.16. Thirdly, with joy, plenty, and peace, chap. 31.12.28.

Qu. *What assurance did Jeremy give of Gods promise?*

An. As sure as hee is God of heaven and earth, and giveth the Sun to rule the day, and the Moone the night, chap. 33.20.

Qu. *How doth God oftentimes check the lewd life of Christians?*

A. By their better life which are no Christians.

Qu. *Your proofe.*

An. It may appeare by the example of the sons of Jonadab, chap. 35.8.

Qu. *What did they?*

An. Their father gave them a commandement, and it was kept the space of 300. yeeres.

Qu. *What was the commandement?*

An. That none of that stocke or family should drinke wine.

Quest. *Of what descent were those sons of Jonadab?*

An. No Israelites, though more zealous in the service of God than they.

Qu. *What inferres this example?*

An. That if they thought it a disparagement to breake the vow made unto an earthly father, how much more shamefull should it bee for Christians to forget the promise made to the Father of Heaven? They kept their vowes 300. yeeres, but Christians (I feare) breake theirs every houre.

Qu. *Ye said before that Jeremy was in prison.*

An. I did.

Qu. *Who did imprison him?*

An. King Jehojakim first, and then Zedekiah.

Quest. *When he was in prison, did he neglect his office?*

An. No: for now hee could not speake to the Jewes, he sent to them.

Qu. *Whom?*

An. Baruch.

Qu. *With what?*

An. With a booke containing all the curses of God against the Jewes.

Qu. *Who write it?*

An. Baruch, from the mouth of Jeremy, ch. 36.4.

Qu. *To whom did Baruch read it?*

An. To the Prince, who told the King of it.

Qu. *Which King?*

An. Jehojakim.

Qu. *How did he accept it?*

An. He burnt it, chap. 36.23.

Qu. *What did Jeremy then?*

An. He wrote another book, ch. 36.32.

Qu. *What learne we by that?*

An. Though the wicked would quite deface the Word, yet God will have it still preserved.

Qu. *What was the message of the Lord that Jeremy declared to Zedekiah, afterward King?*

A. That he should yeeld himselfe to Nebuchadnezzar, and the City should be saved.

Qu. *Did Zedekiah regard his counsell?*

An. He heard it, but did not performe it.

Qu. *What was the hinderance?*

A. His Princes, that perswaded him to the contrary.

Qu. *What did the Princes to Jeremy?*

An. Put him in a dungeon.

Qu. *Who wrought his deliverance?*

An. Ebedmelech a Moore, and one of the Kings Eunuches, chap. 38.11.

Qu. *What learne you by that?*

An. That more faith is sometime found in a stranger, than in a mans owne country-man.

Qu. *What became of Zedekiah for disobeying Jeremy?*

An. His eies were put out, and his sons slaine before his face, chap. 30.7.

Qu. *How went it with Jeremy?*

An. He found favour, as the Lord before had promised, with Nabuzaradan the chief Captaine, who gave him liberty and reward, chap. 40.

CHAP. 41. to the end.

Question.

Whom did Nebuchadnezzar make his substitute over the Jewes in Palestina?

An. Gedaliah the son of Ahikim.

Qu. *Who slue Gedaliah?*

An. Ishmael the son of Nethania.

Qu. *Why?*

An. In envie of his government.

Qu. *What did the people afterward?*

An. Went under Johanan into Egypt.

Qu. *Had not Jeremy forbidden them so to do?*

An. Yes, but they obeyed not.

Qu. *Wherefore did they not obey?*

An. They feared war and famine, chap. 42.14.

Qu. *What followed their disobedience?*

An. They were destroyed from the least to the most.

Qu. *By whom?*

An. By King Nebuchadnezzar, that came against Egypt, so that what they feared in their owne Countrey (famine and warre) fell unto them in another.

Qu. *What may we learne from hence?*

An. That no place nor power secures from the justice of God.

Qu. *Who destroyed the Kingdome of Babel?*

An. Cyrus.

Qu. *Who moved him thereunto?*

An. The Spirit of God.

Qu. *For what cause?*

An. Because he gloried in the spoyle of Israel, and

and said, we offend not, because they have sinned against the Lord, the hope of their Fathers, chapter 50.7.11.

Qu. *What was Nebuchadnezzar called?*

An. The hammer of the world.

Qu. *Why?*

An. Because he had smitten downe all the Princes and people of the world, chap.51.23.

THE LAMENTATIONS of *Jeremy*.

Question.

Of whom may we learne true and Christian-like compassion?

An. Of the Prophet Jeremy.

Qu. *Wherein?*

An. In lamenting for his Countrey-men the Jewes, notwithstanding they had reviled him, beaten him, imprisoned him, and sought his death, and all for his good will towards them.

Qu. *Wherein consisted his love?*

A. In daily admonishing them of their sins, that they might repent; and shewing them aforehand what plagues would follow, if they repented not.

Qu. *What was it he did lament them for?*

An. Their subversion and overthrow.

Qu. *By whom was their overthrow contrived?*

A. By the Babylonians their cruell enemies.

Qu. *In what manner?*

An. First, they were besieged, then suffered famine, insomuch that they dyed in the streets, and the mothers devoured their own children, ch.1.11, & 2.12. Of Princes they became Tributaries, ch.1.1. Their joy was turned to teares, ch.1.2. Their freedome to captivity, ver.3. Their gorgeous buildings to a deformed heap, ver.6. Their friends forsooke them, ver.2. Their enemies laugh at them, ver.7. Their valiant men were troden down. Their young men slaine. Their Virgins defloured, ver.15. And, which was the grief of all griefes, their God had forsaken them: for when they stretched forth their hands, there was none to comfort them, chap.1.16,17.

Qu. *What may this example serve for?*

An. To admonish all Cities of the world, bee they never so famous, never so rich, never so mighty, to beware how they provoke Gods wrath against them through their intolerable impiety.

Qu. *What were their intolerable sins?*

A. Their despising the counsell of the Prophets: their revolting from the truth to embrace falshood and vanity: and their abusing the long sufferance of the Lord.

Qu. *Did the Lord forewarne them of this desolation?*

An. Yes, many hundred yeeres before it came, even from the time of Moses, and so from age to age, untill the very houre of their captivity, as appeares Deut.28.64,65,66.

Qu. *In this extremity what refuge doth the Prophet shew them?*

An. The holy Mount of the God of Mercy.

Qu. *How must they reach unto that Mount?*

A. With the armes of repentance and patience: with repentance, in confessing their sins, and being sorry for the same: and with patience, in humbly attending the houre of their deliverance.

Qu. *Was this all the Prophet did for them?*

An. No: like an holy and vertuous Pastor, he joyned by fervent prayer with them, that it would please the Lord to shorten their daies of wretchednesse, chap.5.

EZEKIEL.

CHAP. 1. to 10.

Question.

By whom was Ezekiel called to propheste?

An. By God.

Qu. *Where?*

An. In Chaldea.

Qu. *At what time?*

An. When Jehojakim king of Juda, his mother, and many others, lived in captivity under Nebuchadnezzar, chap.1.2,3.

Qu. *To what end?*

An. To assure them, though they had yeelded themselves prisoners to the King of Babylon, and had lived in servitude to him five yeeres, yet the Lord would remember his promise, and bring them home againe.

Qu. *Did they distrust him?*

An. Yes, and began to murmure.

Qu. *The Lord inspired Ezekiel to speake unto them for their comfort*, chap.2.2.

An. True.

Qu. *What gather we from thence?*

A. Gods great mercy, & their weaknesse of faith.

Qu. *Did not Ezekiel propheste before?*

A. Yes: and by the counsell of him and Jeremy, Jehojakim did voluntarily submit to the King of Babel: and therefore to excuse the Prophet, God gives him a new kinde of propheste.

Qu. *After what sort?*

An. A hand appeares, and delivers him a Booke.

Qu. *What was written in the Booke?*

An. Woe and lamentation, chap.2.10.

Qu. *What was he bid to do with the Booke?*

An. Eate it: that is, imprint the words thereof in his heart.

Qu. *Are none fit to be Gods messengers, but such as receive his Word into their hearts?*

An. No, and meditate thereon, which is called an eating.

Qu. *How was the taste of it in Ezekiels mouth?*

An. As sweet as honey, chap.3.3.

Qu. *Did the people regard his message?*

An. As they doe now-adayes Gods Preachers, very sleightly.

Qu. *Was he discomforted thereby?*

An. No: God emboldened him, and gave him a fore-head as hard as Adamant, to out-face their rebellion, chap.3.9.

Qu. *What if he had been discouraged, and given way to their sin?*

An. Then the people dying in their sinnes, their bloud should have beene required at his hands, chap.3.18.

Qu. *Who may take heed by this lesson?*

An. All idle and illiterate Ministers.

Qu. *But he teaching them, and they not repenting, how then?*

An. Their bloud shall be upon their own heads, chap.3.18,19.

Qu. *How did Ezekiel propheste the destruction of Jerusalem?*

An. By

An. By the parable of his haire, the one part hereof they should burne, the other cut with a ord, and scatter the third in the wind, chap. 5. 2.

Qu. *What did this signifie?*

An. The one part of the people should die rough famine: the second be slaine: and the third d into captivity, chap. 5. 12.

Qu. *This, all this while is threatning: how doth e Prophet comfort them?*

An. By shewing that a remnant should be saved, d they should be displeased at their sins, and find ercy, chap. 6. 8.

Qu. *How did God deliver that remnant in time vengeance?*

A. By setting a marke upon them, whereby they e knowne, as he doth upon all his elect, ch. 9. 9.

Qu. *Rehearse the Prophets words of their delive-ance.*

A. As sure as I live (saith the Lord) I will bring u from the people, and will gather you out of e countries, wherein you are scattered, with a ighty hand, and with a stretched out arme, and my wrath powred out, chap. 20. 33, 34.

CHAP. 10. to 20.

Question.

After Jehoiakim and the rest were led into captivity, those that remained still in Judea, how did they live?

An. Like murderers and Idolaters, chap. 11. 6.

Qu. *Who mis-led them?*

An. Jazaniah the son of Zur, and Pelatiah the n of Benajah.

Qu. *What did they boast of?*

An. That God had utterly forsaken those that ere in captivity, and given the Land unto them n possession, chap. 11. 15.

Qu. *How was that reproach punished?*

An. Pelatiah, one of their chiefe Princes, was trucke with sodaine death, chap. 11. 13.

Qu. *What may wee learne by that example?*

An. That it is dangerous to mis-judge of Gods cret judgements.

Q. *What doth Ezekiel say against false Prophets?*

An. That they should be consumed in the midst f their vanities cha. 13. 14.

Q. *How did the false Prophets seduce the people?*

An. By sowing pillowes under their elbowes, nd covering their heads with vailes, dawbing up heir building with untempered mortar.

Qu. *What is the meaning of that?*

A. They flattered them with security, and blin-ed their eies with false delusions, chap. 13, 18.

Qu. *Why doth God send false Prophets and unlearned Preachers amongst his people?*

An. For their ingratitude; because they doe not earken unto the true Prophets & Preachers when hey have them: a fault to be much feared in Eng-and at this time.

Qu. *How speed the people that hearken unto those ying Prophets?*

A. They shall be cut off with the Prophets: The unishment of that Prophet shalbe as the punish-ment of him that seeketh unto him, cha. 14. 10.

Qu. *In the time of Gods wrath may the wicked resume of safety, for being in company with the dly?*

An. No.

Qu. *Your proofe.*

An. If, (saith the Lord by Juda) I send my sword through this Land, and say unto it, Destroy both man and beast in it: though Noah, Daniel, and Job were in the midst of it, they should deliver neither son nor daughter, but their own soules, by their righteousnesse, chap. 14. 17, 18.

Qu. *How doth God oftentimes punish us for sin?*

A. Even by the same meanes by which we made our selves to sin: as violence with violence; lust with lust: and as he did with the Israelites, which caused the Egyptians, Assyrians, and Chaldeans to punish them for Idolatry, amongst whom they had learned Idolatry, chap. 16. 37, 39.

Qu. *Will God punish one for the sin of another?*

An. No: every soule that sinneth shall suffer: the sonne shall not beare the iniquity of the father, neither shall the father beare the iniquity of the son: but the righteousnes of the righteous shall be upon him, and the wickednesse of the wicked shall be upon himselfe, chap. 18. 20.

Qu. *How is it said then, that God will punish the sins of the fathers upon the children, to the third and fourth generation?*

An. That is meant, if the children continue in the sins of their fathers: or in some temporall punishment; such as are losses of goods, which their fathers got by unlawfull meanes.

Qu. *What are unfruitfull Christians like to?*

An. To Vine branches, which having lost their fruit, are utterly unfit for any thing but the fire.

Qu. *How doth God finde men before he chooses them?*

An. In their corrupt nature like a wretched infant, polluted in their bloud, unable to help themselves.

Qu. *What doth God do to them to make them live?*

An. He, whose word is his deed, saith to them in this their wretched estate, Live, chap. 16. 6.

Qu. *If the righteous man become wicked, what is his reward?*

An. Condemnation.

Qu. *If the wicked forsake his wickednesse, and live uprightly, what is his reward?*

An. Forgivenesse, chap. 18. 26, 27.

CHAP. 21. to 37.

Question.

What sins, beside Idolatry, hastened the destruction of Jerusalem?

An. Murdering the Prophets, oppressing the strangers, neglecting the fatherlesse and widow, profaning the Sabbath, sowing dissention of committing of incest, taking of bribes, usury, and extortion, chap. 22. 7, 8, 9, 10, 11, 12.

Qu. *Do all these sins live at this day?*

An. Yea, in as ranke manner as they did then.

Qu. *What is then to be feared?*

An. Lest we shall be punished as they were.

Qu. *You spake before of the Parable of the haire, whereby Ezekiel shewed the manner of Jerusalems overthrow: shew me by how many figures and Parables he taught.*

An. By fifteen; whereof one being past before, there remaines fourteen unspoken of.

Qu. *Rehearse them in order: what is the first?*

An. The parable of the six men, that came with swords, and one in white cloathing, with pen and inke in his hand, chap. 9.

Qu. *What*

Qu. *What doth that signifie?*

An. The fierce Souldiers, that should enter into Jerusalem: and by him in white, the mercy of the Lord to marke such as should be saved.

Qu. *What is the second?*

An. The vision of the man in white, that tooke burning coales from the Altar, and scattered them abroad, chap. 10.

Qu. *What doth that signifie?*

An. The burning of the city of Jerusalem.

Qu. *What is the third?*

An. The parable of Ezekiels carrying forth of his stuffe out of the city by night, chap. 11.

Qu. *What doth that signifie?*

An. That even so the Israelites should bee led with their burthens into captivity.

Qu. *What is the fourth?*

An. Of eating bread with trembling, and drinking water with blood, chap. 12.

Qu. *What is signified by that?*

An. The torments of mind, and affliction of body that should accompany the Israelites.

Qu. *What is the fift?*

An. Setting up a wall, and dawbing it with untempered mortar, chap. 13.

Qu. *What doth that signifie?*

An. The false doctrine of the Prophets, when one did tell a lye, another would maintaine it.

Qu. *What is the sixt?*

An. The parable of the Vine without fruit, chap. 15.

Qu. *What doth that signifie?*

An. That if Jerusalem, which was the Congregation that God had taught, did not bring forth fruit of good living, according to his doctrine, like the barren Vine it should be throwne into the fire.

Qu. *What is the seventh?*

An. The two Eagles, chap. 17.

Qu. *What doth that signifie?*

An. The two Kings of Egypt and Babylon, ordained for the scourge of Jerusalem.

Qu. *What is the eighth?*

An. The parable of the Lion and Lions whelps, that were given to raven and devoure, and at last were taken in trailes, chap. 19.

Qu. *What doth that signifie?*

An. By the Lion is signified Jehoachaz, and by the whelps his two sons, Jehojakim and Jehojakin, which devoured the blood of the Prophets, and at last were all three taken in the snares of the kings of Egypt and Babylon.

Qu. *What is the ninth?*

An. The parable of the Forrest, consumed with fire.

Qu. *What doth that signifie?*

An. Jerusalem compared to a Forrest, should be consumed with fire, chap. 22.

Qu. *What is the tenth?*

An. The parable of the two sisters, Aholah and Aholibah, which were proud, lascivious, and incontinent.

Qu. *What doth that signifie?*

An. The Kingdomes of Juda and Israel, which became Idolaters both; and therefore are compared to unchaste women, that forsake their husbands to follow strangers, chap. 23.

Qu. *What is the eleventh?*

An. The parable of the bad shepheards, that fed and cloathed themselves of their flockes, yet neglected the care of them, sufficring them to be scattered and devoured.

Qu. *What doth that signifie?*

An. Careless Magistrates, that being set to rule and governe the people (so they may live at ease) care not what becomes of their charge, but use them with all tyranny and cruelty, chap. 34.

Qu. *What is pronounced against such Magistrates?*

An. The Lord will rise up against them, and require the blood of the people at their hands.

Qu. *What is the twelfth?*

An. That of the field of dead bones, whereunto Ezekiel was brought by the Spirit of God, ch. 37.

Qu. *What doth that signifie?*

An. That as God in the sight of Ezekiel did gather the dead bones together, cloathed them with sinewes and flesh, and breathed life into them, raising them in the perfect shapes of men, as they had lived before: so sure it was, and much more certaine, that he was able to bring backe his children from captivity.

Qu. *Of what is that a signe unto us else?*

An. Of the resurrection of our bodies after death.

Qu. *What is the thirteenth?*

An. The parable of the seething pot, wherein were divers joynts, which were taken out peece-meale, and the pot left empty, to melt upon the coales.

Qu. *What doth that signifie?*

An. The hot vengeance of God against Jerusalem, the destroying of the people by little and little, and the trying of the remnant like metall in the fire.

Qu. *What is the fourteenth?*

An. The parable of the death of Ezekiels wife.

Qu. *What doth that signifie?*

An. That as God tooke from him her that was the pleasure of his eyes; so would he pollute his Sanctuary, that was the pride and pleasure of the Israelites, chap. 24.

Qu. *Against what strange Nations doth Ezekiel propheſie?*

An. Against the Ammonites, Moabites, Idumeans, Philistines, Tyre, Zidon, Egyptians, Assyrians, Gog and Magog; and in them, against all the enemies of Gods Church.

Qu. *What did Ezekiel propheſie against these people?*

An. Destruction.

Qu. *Why?*

An. Because they rejoyced at the misery of his people, and were as pricking thornes to the house of Israel.

Qu. *How should they be destroyed?*

An. In the same manner that they had destroyed the Jews, and with more cruelty.

Qu. *By whom?*

An. By the Babylonians.

Qu. *Of what comfort did Ezekiel propheſie beside the returne of the Jewes?*

An. Of the comming of Christ, the true Shepheard, that should give his life for his sheep, chapter 34. 22.

Qu. *That, and all other blessings of God, why are they bestowed upon us?*

An. Not for our deserts, but through the mercy of God, chap. 36. 22.

CHAP. 37. to 40.

Question.

What doth Ezekiel propheſie of in these last Chapters?

An. Of

An. Of the re-edifying of the City and Temple of God, of the service and orderly government that should be amongst them, as had bin before.

Q. *What is meant by the waters that Ezekiel saw issue from the Temple?*

An. The graces that should bee bestowed upon the Church under the Kingdom of Christ, ch. 47. 1.

Qu. *What is meant by the rising of the waters?*

Ans. That Gods graces should encrease, not decrease, cha. 42. 5.

Qu. *What by the multitude of trees, that stood on the one side, and on the other of the waters?*

An. The multitude of those that should bee refreshed by the doctrine of Christ.

Qu. *What by the meeting of those severall waters in one Sea?*

An. That all the world should be refreshed with the Gospel, and bee as it were one Temple to the Lord.

Qu. *What is meant by the wholsomnesse of the waters?*

Answ. The purity and wholsomnesse of the Doctrine of the true Church.

Qu. *What by the fishers?*

An. Gods Preachers.

Qu. *What by the multitude of fishes?*

An. The numbers of hearers.

Qu. *What by the marishes and miery places?*

An. The wicked and reprobate.

Qu. *What by the fruitfulnesse of trees that grew on each side?*

An. The prosperity of the faithfull.

DANIEL.

CHAP. I. to 4.

Question.

When was Daniel called?

An. In the time that Ezekiel lived, and when the Jewes were captive in Babylon.

Qu. *Who was King of Babylon?*

An. Nebuchadnezzar.

Qu. *Besides the people, what did Nebuchadnezzar bring with him from Jerusalem?*

An. The Vessels of the Temple of the Lord.

Qu. *What did he with them?*

Answ. Placed them in the Temple of his God, chap. 1. 2.

Q. *How did Nebuchadnezzar dispose of the Jews?*

Answ. He commanded Aihpenaz the Maister of the Eunuches, to cull out of the Hebrewes sonnes certaine that might bee trained up to serve him, chap. 1. 3.

Qu. *What kind of persons should those sons be?*

Ans. Such as were noble, witty, and of comely stature.

Qu. *What should be done unto those young Gentlemen?*

Ans. They should bee instructed in the language and custome of the Chaldeans, cha. 1. 4.

Qu. *To what purpose?*

Answ. That so they might forget their owne Country, and their Countries Religion.

Quest. *How long should they bee trained on this fashion?*

An. Three yeares, chap. 1. 5.

Qu. *What allowance should they have?*

Answ. Meat and drinke from the Kings Table, chap. 1. 5.

Qu. *Who were the chiefe amongst them?*

An. Daniel, Sidrach, Meshach, and Abednego.

Qu. *How did those like of the Kings allowance?*

An. They would not eate of it.

Qu. *Why?*

An. Because they would not be defiled with the portion of the Kings meat, which was given them, to make them forget their accustomed sobriety, chap. 1. 8.

Qu. *What did the chiefe of the Eunuches then?*

Ans. Was affraid that they would not looke so well as the rest of their brethren, and so the King would be incensed, ch. 1. 10.

Qu. *But what did Daniel?*

An. Intreated the Governour to try them ten dayes with pulse and water, and if at the ten daies end they looked not so well as their fellowes, hee should deale with them as he thought good, chapter 1. 12.

Qu. *Did their Governour give consent?*

An. Yes.

Qu. *And how were they at ten dayes end?*

An. They were in better liking than all the rest that did eate of the portion of the Kings meate, chapt. 1. 15.

Qu. *What may we learne by that?*

An. That with the blessing of God, the poore mans dish is as cherishing, as the rich glattons delicates.

Qu. *What gifts did God bestow upon these foure children?*

An. The gifts of knowledge and understanding.

Qu. *Beside these, what gave he to Daniel?*

Answ. The gift of prophesie, and to interpret dreames and visions, ch. 1. 17.

Q. *When they were brought before the King, how did he like of them?*

An. He found them wiser than all his Enchanters and Astrologers, ch. 1. 20.

Qu. *What did the King then?*

An. Dreamed a Dreame, which he could not remember, cha. 2. 1.

Qu. *Of whom did he aske counsell?*

An. Of his Enchanters, ch. 2. 2.

Qu. *Did they tell him what his Dreame was?*

An. No, they could not, cha. 2. 10.

Qu. *How did the King take it?*

An. Hee commanded not only they, but all the Wise men of Babel should bee put to death, of which number was Daniel, Sidrach, Meshach, and Abednego, ch. 2. 12.

Qu. *How did they escape?*

A. Daniel entreated respit of the King, and hee would tell him his dreame, and the interpretation thereof.

Qu. *Did the King give him respit?*

An. He did, cha. 2. 16.

Qu. *Whither went Daniel then?*

An. To his other brethren, cha. 2. 17.

Qu. *What to doe?*

An. To have them joyne in prayer with him to their God, that it would please him to reveale this mystery unto him, cha. 2. 18.

Qu. *What successe had they in their prayer?*

An. God shewed Daniel the Dreame, and the interpretation thereof, cha. 2. 19.

Qu. *What was the Dreame?*

An. An Image, the head whereof was gold, the breast and armes silver, the belly & thighes brasse, the legges iron, and the feet part iron, part clay.

Quest. *How long did it seeme to stand before the presence of the King?*

An. Till

An. Till a ſtone, cut without hands, ſmote it in peeces, and ſcattered it like the chaffe of Summer flowers.

Qu. *What became of the ſtone?*

A. It turned to a great mountaine, and filled the whole earth, cha. 2. 31. to 35.

Queſt. *What was Daniels interpretation of the dreame?*

An. By gold, ſilver, braſſe, and iron, were meant the foure Monarchies of the world.

Qu. *Which was likened to gold?*

An. The Babylonians.

Qu. *Which to ſilver?*

An. The Perſians.

Qu. *Which to braſſe?*

An. The Macedonians.

Qu. *Which to iron and clay?*

An. The Romans. And as theſe metals did excell one another in goodneſſe; ſo ſhould the foure Ages: growing ſtill worſe and worſe, till the comming of Chriſt.

Qu. *What is meant by the ſtone?*

An. The Kingdome of Chriſt, that ſhould come at the end of theſe; which ſhould overthrow the laſt, and remaine when all the reſt were extinct.

Qu. *How did the King reward Daniel for the interpreting of his dreame?*

A. He made him a great man, a chief Ruler over the Province of Babel.

Qu. *In this proſperity, did Daniel forget his brethren?*

An. No: he made requeſt to the King for them, and he advanced them likewiſe to great offices.

Qu. *In what place?*

An. In the Province of Babel, but Daniel ſate as chiefe Judge in the Kings gate, cha. 2. 49.

Qu. *What befell afterward?*

An. The King ſet up an Image, and commanded it to be worſhipped.

Qu. *Where did he ſet it up?*

An. In the plaine of Dura.

Qu. *What was the penalty of them that did not bow to this Image?*

An. To be burnt in a fiery Furnace.

Qu. *To what end did the King ordaine this Ceremony?*

An. Becauſe he feared the Jewes (by their Religion) would have altered the ſtate of his Common-wealth, and therefore he meant to bring all to one kind of Religion.

Qu. *Who refuſed to worſhip this Image?*

An. Sidrach, Meſhach, and Abednego.

Qu. *How were they dealt with?*

An. Accuſed, and brought before the King.

Queſt. *Why brought they not Daniel as well as them?*

An. It ſeemed they were affraid to accuſe him, by reaſon of his great favour and authority with the King.

Qu. *What did the King to Sidrach, Meſhach, and Abednego?*

An. Threatned them firſt; but when they would not yeeld, hee commanded them to bee bound, and caſt into the burning Furnace.

Qu. *Were they deſtroyed by the fire?*

An. No, their God in whom they truſted, ſent an Angel unto them, that preſerved them, and burnt the Kings officers, cha. 3.

Qu. *What did this to the King?*

A. Aſtoniſh him, ſo that he bade them come forth.

Qu. *When they came forth, was any thing about them periſht?*

A. Not ſo much as an haire of their heads, nay their garments retained not ſo much as any ſent of the fire, cha. 3. 27.

Qu. *Why was this miracle done?*

A. As well to confirm the faith of his ſervants as to make the King confeſſe the God of heaven to be of power above his Idols.

Qu. *Did the King make any ſuch confeſſion?*

Anſw. Yes, and ordained a law, that whoſoever blaſphemed the God of Sidrach, Meſhach, and Abednego, ſhould be torne in peeces, cha. 3. 29.

CHAP. 4. to 8.

Queſtion.

Did the King dreame after this?

An. He did.

Qu. *What was his latter dreame?*

Anſw. A tree in the midſt of the earth, tall and ſpreading, ſo that the Fowles of the aire did build in it, the Beaſts of the field were covered with the ſhadow, and all fleſh fed of the fruit thereof. That he beheld a Watch-man and an Angel deſcending from heaven, that ſaid, Cut downe the tree, break his branches, ſhake off his leaves, and ſcatter his fruit, that the Beaſts may flee from under it, and the Birds from off the branches: Neverthelеſſe leave the ſtump of the root in the earth, and bind it with a band of Iron amongſt the graſſe, and let it be wet with the dew of heaven, and let his heart be changed from man to beaſt, and let his portion be amongſt the beaſts of the field, till ſeven times be paſt over him, cha. 4. 8. to 13.

Qu. *What was Daniels interpretation?*

An. That the Tree did repreſent the Kings perſon: the height, breadth, and fruitfulneſſe thereof, his magnificence and pompe: the cutting of it downe, his diſpoſition to live amongſt the beaſts of the field for ſeven yeeres, till hee did confeſſe the moſt High to beare rule over the Kingdom of men, and to diſpoſe of them according as he pleaſeth.

Qu. *What are we to beleeve of the King's being driven out among the Beaſts?*

An. Not that he was truly changed into a beaſt, but that his reaſon being taken from him, he was deprived of his Kingdome, and lived ſeven yeeres among beaſts.

Qu. *Why did God ſend this viſion to the King?*

Anſ. To admoniſh him of his intolerable pride and blaſphemy.

Queſt. *Was hee converted at the interpretation thereof?*

An. No: but continued ſtill in his pride, till God drave him from his Kingdome.

Qu. *When was he reſtored?*

An. At the end of ſeven yeeres, when hee confeſſed his ſinne, and glorified God.

Qu. *What became of him afterward?*

An. His Kingdome was augmented, and he died in peace, cha. 4. 31.

Qu. *Who ſucceeded him?*

An. Evil-Merodach, and then Belſhazzar.

Qu. *What did Belſhazzar?*

Anſw. Made a Feaſt to a thouſand Princes, and dranke wine.

Qu. *At what time?*

An. Even when Darius had beſieged the City.

Qu. *What Plate dranke he in?*

An. The holy Veſſels of the Lord, which Nebuchadnezzar brought from Jeruſalem.

Qu. *W*

Qu. *Who dranke in them?*
An. He, his Princes, Wives, and Concubines.
Qu. *Was God displeased therewith?*
An. Yes.
Qu. *How did he shew his displeasure?*
An. By a hand-writing upon a wall.
Qu. *What was the writing?*
Anſ. God hath numbred thy Kingdome, and hath finiſhed it. — *Mene.*
Thou art weighed in the ballance, and found too light. — *Tekel.*
Thy Kingdome is divided to the Medes and Perſians. — *Peres.*
Qu. *Who read it?*
An. Daniel.
Qu. *What was his reward?*
An. A purple robe, a chaine of gold, and to bee made the third Ruler in the Kingdome, ch. 5. 31.
Qu. *How long lived Belſhazzar after this?*
An. He was ſlaine that night.
Qu. *Who ſucceeded him?*
An. Darius.
Qu. *How old was he when he took the Kingdom?*
An. Threeſcore and two yeeres old, ch. 5. 31.
Qu. *What favour found Daniel with Darius?*
An. Hee made him one of the three that commanded an hundred and twenty Governors, which were ſet over the whole Kingdome of Babylon, chap. 6. 2.
Qu. *How did his fellow Officers take it, that hee being a ſtranger, ſhould be equall with them in authority?*
An. They envied him.
Qu. *Was that all?*
An. No: they laid a ſnare to entrap his life.
Qu. *How was that?*
An. They cauſed the King to make a Decree, and ſeale it, that whoſoever did preferre any petition either to God or man, for thirty daies (but to the King) ſhould be caſt into the Lions den.
Q. *How did they know this would entrap Daniel?*
An. Becauſe they knew that hee was religious, and thrice every day uſed to pray unto his God.
Queſt. *Did Daniel for this Decree refraine from prayer?*
An. No.
Qu. *Why?*
An. Becauſe hee knew it was better to diſobey man than God.
Qu. *Where did his enemies eſpie him at prayer?*
An. In the window of his houſe, which opened toward Jeruſalem.
Qu. *Did they ſtraight-way attach him?*
An. No, they told the King firſt.
Qu. *How did he take it?*
An. He was much grieved for Daniel.
Qu. *He might then have pardoned him.*
An. He could not, becauſe of the Law.
Qu. *How then?*
An. Daniel was attached, and throwne into the Lions den, and a ſtone put upon the mouth of the cave.
Qu. *Where was the King at that time?*
Anſ. In preſence, and ſealed the ſtone with his Signet, that the Law might be throughly executed.
Qu. *What ſaid the King to Daniel when he was let downe.*
An. He comforted him.
Qu. *How?*
Anſw. In theſe words, Thy God whom thou alwaies ſerveſt, even he will deliver thee.
Qu. *Whither went the King then?*
An. To his palace.
Qu. *How did he reſt all night?*
An. He could not ſleep, cha. 6. 18.
Qu. *What did he in the morning?*
An. Roſe early, and came to the cave.
Qu. *What ſaid he when he came thither?*
An. Cried aloud, and asked Daniel if his God had delivered him.
Qu. *What anſwered Daniel?*
Anſ. That God had ſent an Angel, and ſtopt the mouthes of the Lions, cha. 6. 22.
Qu. *Was Daniel then taken up?*
A. Preſently, and his Accuſers, their wives and children caſt downe in his ſtead.
Qu. *How did the Lions uſe them?*
An. Tore them in peeces.
Qu. *What did this miracle worke in Darius?*
An. Two things; great joy, and a publication of a Decree.
Qu. *What was the Decree?*
An. That all Nations ſhould tremble and feare before the God of Daniel.
Qu. *What was the firſt viſion that Daniel had?*
An. The viſion of the foure Beaſts.
Qu. *What is underſtood by that?*
An. The foure Monarchies before ſpoken of.
Qu. *Of the foure, which was the worſt?*
An. The Romane Monarchy.
Qu. *Why?*
Anſ. Becauſe in it ſprang up the moſt perſecutors of the Church of God, cha. 7. 25.

CHAP. 8 to 12.

Queſtion.

What was Daniels ſecond viſion?
An. The Ramme with two hornes, and the Geate with one.
Qu. *What is underſtood by the Ramme with two hornes?*
A. Darius, and his two Kingdomes of the Medes and Perſians.
Qu. *What underſtand you by the Geate with one horne?*
An. Alexander, ſole King of Macedonia, that ſlue Darius, and became Monarch of the world.
Qu. *Who ſucceeded Alexander?*
An. The Empire was divided into foure parts, by foure of his Princes: whereof Caſſander had Macedonia: Seleucus, Syria: Antigonus, Aſia the leſſe: and Ptolomeus, Egypt.
Qu. *Who ſucceeded Seleucus?*
An. His ſon Antiochus.
Qu. *What was he?*
Anſw. A great perſecutor of the Church, chapter 8. 12.
Qu. *How was he put downe?*
An. By the hand of God.
Qu. *Did Daniel ſee the end of their captivity?*
An. Yes, and was told in a viſion, how many yeeres it ſhould be from the building of the Temple to the comming of Chriſt.
Qu. *How many yeeres ſhould that be?*
An. Foure hundred thirty foure yeeres.

HOSEA.

CHAP. 1. to 6.

Question.

WHen did Hoseа propheſie ?

An. In the daies of Uzziah, Jotham, Ahaz, and Ezekiah, Kings of Juda, and in the daies of Jeroboam King of Iſrael, cha. 1. 1.

Qu. *How long did he propheſie ?*

An. Seventeen yeeres.

Qu. *Wherein ſtood his doctrine ?*

An. In alluring and deterring.

Qu. *How did he allure the people ?*

An. By the ſweetneſſe of Gods promiſes.

Qu. *What to doe ?*

An. To obey and love him.

Qu. *How did he deterre them ?*

Anſw. By threatning Gods plagues to fall upon them.

Qu. *For what ?*

An. For their vicious and wicked living.

Qu. *Was Idolatry uſed in thoſe dayes ?*

An. Very much.

Qu. *Where ?*

An. In the Synagogue, and other places.

Qu. *What doth the Prophet call the Synagogue ?*

An. Diblaim, that is, Rottenneſſe.

Qu. *What doth he call the people ?*

An. Gomor, that is, Corruption, the daughter of Rottenneſſe.

Qu. *Why doth he uſe thoſe termes ?*

Anſw. To ſhew the filthineſſe of their Idolatry, chapt. 1.

Qu. *What is the fruit of that corruption ?*

An. Lo-ammi, that is, not my people.

Qu. *What is underſtood by that ?*

An. That ſo long as we delight in ſinne, wee are not Gods people.

Qu. *What is the fruit of ſinne ?*

An. Deſtruction.

Qu. *What cauſeth deſtruction ?*

An. Want of knowledge, cha. 4. 6.

Qu. *How commeth want of knowledge ?*

An. By neglecting Gods Word.

Q. *What do we fall into for want of knowledge ?*

A. Into all manner of ſinnes, as ſwearing, lying, killing, ſtealing, and whoring, cha. 4. 2, 3.

Qu. *What is requiſite for the preventing of theſe evils ?*

An. Inſtruction.

Qu. *From whom ?*

An. From the learned.

Q. *What will the Lord do to the Miniſter, that is not able to inſtruct ?*

An. Caſt him off.

Qu. *What to the people, that being inſtructed, doe not follow that ?*

An. The ſame, cha. 4. 6.

CHAP. 6. to 14.

Question.

WHat is the fruit of affliction ?

Anſw. It cauſeth us to ſeeke to God, as the wounded to the Phyſician.

Qu. *Will God be ready to receive us ?*

An. Yes, and to heale us, as he did hurt us.

Qu. *How muſt we come unto the Lord ?*

An. With obedience in heart towards him, and love toward our neighbour, cha. 6. 6.

Qu. *How will he entertaine us ?*

An. Hee will be our God, and wee ſhall be his people, chap. 2. 23. Hee will bee joyned unto us as the Bridegroome to his Bride, never to be ſeparated, cha. 2. 20.

Qu. *But if we keep aloofe, and come not at him what will be doe ?*

An. He will forſake us, as we forſake him.

Qu. *Of what continuance are the afflictions of his people ?*

An. Of but a moment, of a very ſhort ſtay.

Qu. *Give a proofe.*

An. After two daies he will revive us, in the third he will raiſe us up, cha. 6. 2.

Q. *To what is the righteouſnes of man compared ?*

An. To a morning cloud, which is ſtraight diſperſed; and to early deaw, which ſoon dries up.

Qu. *For what doth the Prophet complain againſt the King ?*

An. For ſurfetting and exceſſe, cha. 7. 4.

Qu. *For what againſt the people ?*

An. For flattering the King in his wickedneſſe, chap. 7. 1.

Qu. *For what elſe ?*

An. When they cried, they did not cry to him, chap. 7. 4. When they ſought helpe, it was at the hands of men, chap. 7. 11.

Qu. *How doth God deale with us, when we flie from him to the helpe of men ?*

An. Spreads a net before our feet, and entangles us in our owne devices, cha. 7. 12.

Qu. *Whither did Iſrael flye for help ?*

An. To Egypt.

Qu. *What found they there ?*

A. Nettles in their pleaſant places, and thorns in their Tabernacles, chap. 9. 6.

Qu. *How were they plagued at home ?*

An. With famine and ſlaughter.

Qu. *With famine, how ?*

A. The flowre and the Wine-preſſe did not feed them, and the new wine failed them, cha. 9. 2.

Qu. *With ſlaughter, how ?*

An. Ephraim (ſaith the Lord) ſhall bring forth his children to the murderer, cha. 9. 13. & 14. 1.

Qu. *Was this the laſt of their puniſhments ?*

An. No, Samaria the chiefe City of Iſrael, was deſtroyed as the ſome upon the waters, chap. 10. 7. and the reſt of the Cities the ſword fell upon, and devoured them, cha. 11. 6.

Qu. *What became of the people that ſurvived ?*

A. They were led captive into Aſſyria, th. 11.

Q. *How doth God expreſſe the terror of his judgments againſt the wicked ?*

An. In comparing himſelfe to a whirle-wind to them to chaffe; himſelfe to a Lion, and them to his prey, whom he will ſcatter and devoure, chapter 13. 3, 7.

Q. *How doth he expreſſe his favour to the godly ?*

An. Hee will ſay to death, I will be thy death, and to the grave, I will bee thy deſtruction for their deliverance, cha. 13. 14.

Queſt. *How doe the wicked meaſure the favour of God ?*

An. By outward proſperity, cha. 12. 8.

Q. *How do the godly meaſure the favour of God ?*

An. By inward graces.

Q. *How might Samaria, and the whole Kingdom*

f Israel have avoided their ruine?
An. By harkning to the Prophet, that told them f it long before.
Qu. *Are not we admonished in the like maner in hese dayes?*
An. Yes.
Qu. *By whom?*
An. By Gods Preachers.
Qu. *What must we learne?*
An. By the harmes that fell to Israel, to avoid he like threatned to us, if wee forsake not our ickednesse.

JOEL.

Question.

What doth Joel teach?
An. Repentance.
Qu. *How?*
A. By telling Juda of her great plague that was allen upon them for their sinne.
Qu. *What was the plague?*
An. Famine.
Qu. *In what manner?*
Answ. Their corne and fruit-trees were destroyed.
Qu. *How?*
Answ. By Caterpillers, and other cankerous Vormes, chap. 1. 4.
Qu. *What was the efficient cause of this plague?*
An. Drunkennesse and surfetting, cha. 1. 5.
Qu. *What was the effect?*
An. Men howled, and cattell pined, ch. 1. 10. 18.
Qu. *What is the meanes to avoid such and the like plagues?*
An. Repentance and prayer, cha. 1. 14.
Qu. *But Juda, not reformed by this plague, what other doth Joel propheſie shall fall upon them?*
An. The Sword.
Qu. *By whose practice?*
An. The King of the Assyrians.
Quest. *What kind of fellow doth he describe him to be?*
An. One, before whose face should stand terrour, nd behind his backe destruction, cha. 2. 3, 6.
Quest. *How doth hee teach them to avoid this lague?*
An. By Repentance likewise and Prayer.
Quest. *What doth the Lord promise, if we doe re-ent?*
Answ. For scarcity, abundance: I will send you orne, and wine, and oyle, (saith the Lord) and ou shall be satisfied, chapt. 2. 19. And for warre, eace: I will remove far from you your enemies, hap. 2. 20.
Qu. *What doth he promise beside?*
A. Increase of spirituall grace, and the confusion f them that were their enemies, cha. 3. 17, 18.

AMOS.

Question.

Of what birth was Amos?
An. A poore Heardsmans son.
Qu. *Where was he borne?*
Answ. At Tecoa, a poore towne, sixe miles from erusalem.
Qu. *In whose dayes did he propheſie?*
An. In the daies of Uzziah King of Juda, and Jeroboam King of Israel.
Q. *How doth he procure authority to his doctrine, considering he was of so base a parentage?*
Ans. By saying that his words are the words of God, chap. 3. 3.
Qu. *Against whom doth he first propheſie?*
An. Against Damascus, the Philistines, Tyre, the Idumeans, Ammonites, and Moabites.
Qu. *What was his purpose in that?*
An. To shew, if God punished the sinnes of such as had scarce any knowledge of him, much more would he afflict the Jewes, whom he had from age to age nursed up in his discipline.
Qu. *Against whom doth he next propheſie?*
An. Against the Kingdomes of Israel and Juda.
Qu. *What sinn of theirs doth he find out?*
An. Cruelty, presumption, security, and lacke of pity, hoording up of corne, and covetousnesse.
Qu. *How were they cruell?*
An. They turned judgement into Wormwood; that is, in stead of equity they executed oppression, chap. 5. 7.
Qu. *What was their punishment for that sin?*
An. They should build houses, and not dwell in them, and plant Vineyards, and not eate the grapes thereof, chap. 5. 11.
Qu. *Why?*
Answ. Because the foundation was laid by the ruine of the poore.
Qu. *How were they presumptuous?*
An. Notwithstanding Gods threatnings, they still thought themselves innocent.
Qu. *How doth he reprove that sin?*
An. By asking a question.
Qu. *What is the question?*
An. Can a Trumpet be blowne in the City, and the people not be affraid? That is, can God by his Prophets cry out against sin, and the people thinke there is no sin? ch. 3. 6.
Qu. *How were they secure?*
An. They stretcht themselves upon beds of Ivory, ate the Lambes of the flocke, had Musicke, drunke wine in bowles, but no man pitied the poore, ch. 6. 4, 5, 6.
Qu. *What is the punishment of such people?*
An. Their feasts shall be turned to mourning, their songs to lamentation, and their ease to unrest, ch. 8. 10, 12.
Qu. *How were they covetous?*
An. They swallowed up the poore, ch. 8. 4.
Qu. *How was that?*
An. By hoording up things necessary for food and cloathing, and so procuring a dearth, that they might sell deere even the very refuse of their merchandize, and make their great measure small, and their weight little, ch. 8. 5, 6.
Qu. *What hath the Lord sworne hee will doe to such people?*
Ans. Hee hath sworne by the excellency of Jacob, that he will never forget any of their workes, chap. 8. 7. Though they digge into hell, thence he will fetch them: though they climbe up to heaven, from thence he will bring them; though they sinke into the bottome of the sea, there hee will command the Serpent to bite them; and though they goe into captivity, he will follow them with the sword, and set his face against them, there shall be no way for them to escape, ch. 9. 2, 3, 4.

OBADIAH.

Question.

What sin doth Obadiah complaine of?

An. The lacke of charity.

Qu. *In whom?*

An. In brother towards brother.

Qu. *Who were they?*

An. The Edomites against the Israelites.

Qu. *How were they brothers?*

An. The Edomites came of Esau, and the Israelites of Jacob.

Qu. *What wrong did the Edomites to the Israelites?*

A. Joyned with their enemies, rejoyced at their destruction, and holpe to beare away the spoyle, cha. 1. 11, 12, 13.

Qu. *How did God punish them?*

An. He made the house of Jacob a fire, and the house of Joseph a flame, and set the Edomites beween them, as stubble to be devoured, cha. 1. 18.

JONAH.

Question.

Whither was Jonah sent?

An. To Nineveh, the chiefe City of the Assyrians.

Qu. *What to doe?*

An. To preach.

Qu. *Did he obey the commandement of God?*

An. No, he broke it.

Qu. *How?*

An. He went another way.

Qu. *Whither?*

An. To Tarshish.

Qu. *What moved him so to doe?*

An. His owne reason.

Qu. *Why?*

An. Because hee thought, if the Jewes repented not by his doctrine, much lesse would the Heathen.

Qu. *How did he for a passage?*

An. Hired a ship, and paid his fare.

Qu. *When he was at Sea, what hapned?*

An. A tempest.

Qu. *Who caused that tempest?*

An. God.

Qu. *To what end?*

An. To checke the disobedience of Jonah.

Qu. *What did Jonah during the tempest?*

An. Sleep.

Qu. *What did the Mariners?*

Answ. Studied to finde the cause of this disturbance.

Qu. *After what manner?*

An. By casting lots.

Qu. *To whom fell the lot?*

An. To Jonah.

Qu. *What did the Mariners with Jonah?*

An. Threw him into the Sea.

Q. *By whose counsell was Jonah cast into the sea?*

An. By his owne.

Qu. *Why did he counsell against himselfe?*

A. His conscience drew from him both his sin, and the punishment due to it.

Qu. *Was he drowned?*

An. No: though his sinne deserved it, yet God preserved him.

Qu. *How?*

An. He sent a Whale that swallowed him.

Qu. *What followed?*

An. The tempest ceased, and the Mariners glorified God.

Quest. *But what did Jonah, being in the Fishes belly?*

Answ. Thought upon his sinne, and cryed to the Lord.

Qu. *How did the Lord deliver him?*

Ans. Caused the Fish to cast him up upon dry land.

Qu. *What may we learne from hence?*

Answ. Not to despaire of succour, being overwhelmed in the waves, both of sinne and punishment.

Qu. *How long had he been in the Fishes belly?*

An. Three daies and three nights.

Qu. *And what followed then?*

An. The Lord spake to Jonah the second time, and bade him arise and go to Niniveh, and preach repentance.

Qu. *Did he now obey?*

An. Yes, and cryed in the streets: Yet forty daies, and Niniveh shall be overthrowne.

Qu. *How did the people entertaine his doctrine?*

An. With fear and trembling.

Qu. *What did they?*

An. Proclaimed a Fast, from the greatest to the smallest: the King himselfe rose from his throne, cast off his robe, and put on sack-cloath, commanding all his Subjects to doe the like, and that neither man nor beast should taste food, till they had cryed to the Lord for mercy.

Quest. *When the Lord saw their repentance, what did he?*

Answ. Turned away his wrath, and saved the City.

Qu. *How did Jonah take their deliverance?*

An. He was angry.

Qu. *Why?*

An. Because, being a Prophet, hee should be found false of his word; and therefore began to upbraid God.

Qu. *In what manner?*

Ans. O Lord (said hee) was not this my saying when I was yet in my Countrey, that thou art a gracious God, mercifull, and slow to anger, and repentest thee of evill; for which cause I fled to Tarshish? Therefore I beseech thee take my life rather than let me live in infamy.

Qu. *Whither went he then?*

An. Out of the City, to see if after forty daies the Lord would destroy the City.

Qu. *On which side of the City sate he?*

An. On the East side.

Qu. *How was he covered?*

An. He built him a Booth.

Q. *What did God cause to grow over him to shadow him?*

An. A Gourd.

Qu. *What became of the Gourd?*

An. The next morning a worme stracke it, and it withered.

Q. *Did Jonah suffer any inconvenience by that?*

An. The Easterne wind and Sunne beames beat upon Jonahs head, and made him faint, so that he was grieved for the losse of the Gourd.

Qu. *What said the Lord to him then?*

An. Hast thou pity (said he) on the Gourd, for

ich thou hast not laboured, nor made it grow, ich came up in a night, and perished in a night; d wouldest thou not have mee pity Niniveh, herein there are fix score thousand persons, that nnor discerne the right hand from the left, and o much cattell.

Qu. *What learne we by this?*

An. That we must not measure the providence d mercy of God, after the square of our humane ction.

Qu. *What was the finall cause of sending Jonah to Niveh?*

Answ. By the sodaine repeatance of these Hea- n people, to reprove the obduracy and hard- fe of heart of his owne children, that many res were called upon.

MICAH.

Question.

What did Micah propheſie of?

An. Of the birth of Christ, chap. 5. 2. Of his ngdome, V. 4. Of his victory, V. 8. Of the glory peace of the Church, chapt. 4. 1, 2, 3. and her mph both over her enemies and afflictions, p. 7. 8.

Queſt. *In how many things conſists the duty of a ristian?*

An. In two: Holineſſe to God, and righteouſ- fe to our brethren.

Qu. *Will not one of theſe ſerve God?*

An. It will not: our ſervice of God is abomina- without righteouſneſſe to man, cha. 6. 8, 10, 11.

Qu. *What ſins doth Micah reprove?*

An. The contempt of Gods Word.

Qu. *How did the Jewes contemne the Word?*

An. In forbidding the Prophets to propheſie.

Qu. *What perſons did he reprove?*

An. The Princes.

Qu. *For what did he reprove them?*

An. For selling Juſtice for mony, and eating the h of the people, flaying off their skins, breaking r bones, and chopping their fleſh to peeces, 3. 1, 3.

Qu. *What is underſtood by this?*

Anſw. Their pilling and polling the Common- lth.

Qu. *What elſe did he reprove?*

An. The Prieſts for their covetouſneſſe, ch. 3. 10.

Qu. *And whom elſe?*

An. The rich Merchant.

Qu. *For what?*

Anſw. Becauſe hee is full of lyes and deceit, p. 6. 12.

Qu. *What are the vertues here commended?*

An. Silence and patience, cha. 7. 5, 9.

NAHUM.

Question.

What doth Nahum teach?

An. That it is dangerous to reſolve to live he feare of God, and fall from it againe.

Qu. *By what example?*

An. By the example of the Ninevites.

Qu. *Did they ſo?*

A. They quickly forgat the preaching of Jonah, and the mercy was ſhewed them at that time, and returned again to their former iniquity, for which Nahum propheſies their deſtruction.

Qu. *And were they then deſtroyed?*

An. Yes.

Qu. *By whom?*

An. By the Chaldeans.

HABAKKUK.

Question.

What did Habakkuk preach againſt?

Anſw. The pride and tyranny of the Chalde- ans, that were puft up with their ſpoiles and vi- ctories.

Qu. *What doth he compare the men of this world unto?*

An. To Fiſhes.

Qu. *What is his reaſon?*

Anſw. Becauſe, as amongſt Fiſhes, the great de- voure the ſmall; ſo is it amongſt men, chap. 1. 14.

Qu. *How loathſome is tyranny and pride?*

A. So loathſome that the very ſtones of the wall ſhall cry out againſt it, chap. 2. 11.

Qu. *What did he propheſie ſhould be the end of the Chaldeans?*

An. Ruine and deſtruction.

Qu. *By whom?*

An. By the Medes and Perſians, cha. 2. 8.

Queſt. *How may a man prove the power of his faith?*

Anſ. If with the Prophet hee can rejoyce in the Lord, when the Figge-tree doth not bloſſome, and when there is no fruit of the Vines, when the O- lives faile, and the fields yeeld no meate, when the Flockes are cut off, &c.

ZEPHANIAH.

Question.

When propheſied Zephaniah?

An. In the daies of Joſiah King of Juda.

Qu. *How did he terrifie the wicked?*

A. By fore-telling them of their utter deſtruc- ion, and carrying into captivity.

Qu. *How did he comfort the godly?*

Anſw. By propheſying their returne and happi- neſſe, and the revenge God would take upon their enemies.

HAGGAI.

Question.

Which are the three laſt Prophets?

An. Haggai, Zachariah, Malachy.

Qu. *When were theſe ſent?*

Anſw. After the ſeventy yeeres of the captivity were expired.

Qu. *For what cauſe?*

Anſw. To comfort the people, and to encourage them to haſte the building of the Temple.

Qu. *Were they ſlacke in that buſineſſe?*

An. Yes, preferring their owne private gaine in toyling for wealth, and building themſelves faire

houses before the glory of God.

Qu. *What was the reason?*

An. They had no reason at all, yet as corrupt men, that never want policy to excuse their vile disposition, pretended the time was not yet come, chap. 1. 2.

Qu. *Who reproved them?*

An. God first, and Haggai afterward.

Qu. *How did God reprove them?*

An. By sending a famine amongst them.

Qu. *How did the Prophet reprove them?*

Answ. By rebuking them in these words: Is it time for your selves to dwell in seeled houses, and not to build the house of the Lord?

Qu. *Were they upon this converted?*

An. Yes.

Qu. *What was the signe of their repentance?*

An. Feare before the Lord, chap. 1. 12.

Qu. *How did the Lord comfort them?*

An. Sent his Spirit upon them, saying: Bring wood, and build this house, and I will be favourable unto it, chap. 1. 8.

Quest. *Who were the chiefe of the people in this worke?*

A. Zerubbabel the son of Shealtiel, and Jehoshua the son of Jehosadak, the high Priest.

Qu. *What was the promise of God unto them?*

An. That although this house seemed nothing like so sumptuous and beautiful as that which Solomon built; yet if they would have patience, the time should come, that he would make it far more glorious.

Qu. *How is that to be understood?*

Answ. Not of the materiall Temple, built with wood and stone; but of the spirituall, which should bee erected by the comming of Christ, chap. 2. 20.

Qu. *What saith the Lord of their sacrifices?*

An. That they were uncleane.

Qu. *How?*

Ans. Not in the things themselves, but because the persons that offered them were uncleane.

Qu. *What learne we by that?*

An. Neither to offer prayer nor thanksgiving to the Lord, but with a pure heart: for the intent of the heart, & not the word of the mouth, justifieth.

ZACHARIAH.

Question.

Whose son was Zachariah?

An. The son of Barachiah.

Qu. *Why was he sent?*

An. To instruct and comfort the people.

Qu. *How did he instruct them?*

An. That they should avoid the wickednesse of their fathers.

Qu. *How did he comfort them?*

Answ. By telling that God would bee mercifull unto them, assist them in their worke, chap. 1. 16. put backe their enemies, chap. 1. 15. Fill them with all plenty of graces, chap. 1. 17. Be a wall of fire about his Church, and a continuall light in the middest thereof, chap. 2. 5. And that Zerubbabel, as hee had begun, so should hee finish the Temple against all hinderances whatsoever, chap. 4. 9.

Qu. *If they did serve the Lord, upon whom would he turne their affliction?*

An. Upon their enemies.

Qu. *How should their zeale to Gods service be manifested?*

An. By their workes, chap. 1. 3.

Qu. *What should be their best cloathing?*

An. Not silkes nor precious stones, but righteousnesse through Christ, chap. 3. 4.

Qu. *What doth he propheste of Christ?*

An. That he should be both King and Priest: the crownes that were set upon the head of Jehoshua, chap. 6. 11.

Quest. *Why should those titles be attributed unto him?*

An. To signifie all power was given unto him spirituall and temporall.

Qu. *In what sort was Christ promised to come?*

An. Humbly, and in great poverty, riding upon an Asse, chap. 9.

Qu. *And why?*

Answ. Because the Prophets had set forth his Kingdome without majesty and power: yet that his Dominion should stretch from Sea to Sea, chap. 9. 10.

Qu. *But wherein was the errour?*

Ans. In their grosse and earthly imaginations, having the eyes of their minds fixt upon the transitory pompe of this world, and not upon the true and spirituall glory of authority.

Q. *After the Jewes return, and re-edifying of the Temple, were they at peace?*

Answ. No, they had many afflictions and temptations for the tryall of their patience, and approving of their faith; only such as beleeved, had the peace of conscience.

Qu. *Against what sins did the Prophet proclaim judgement?*

An. Against stealing and perjury.

Qu. *What is their punishment?*

An. A curse goeth forth against them, and they shall be cut off, chap. 5. 3.

Qu. *What are we to understand by the woman in the Ephah?*

An. Either the wickednesse of the Jewes should be restrained by enemies, or the cruelty of the enemies by God.

Quest. *What is the punishment of a foolish Shepheard?*

Answ. His arme shall be dried up, and his eye darkned.

Qu. *What meaneth the Prophet by that?*

An. Hee shall have neither power nor understanding to instruct the people.

MALACHIE.

Question.

What was the first sin Malachy reproved?

An. Obstinate Hypocrisie.

Qu. *Wherein?*

Answ. In that the Jewes were manifest offenders, and yet seemed to justifie themselves, chapter 1. 6.

Qu. *If we make God our Father, what doth he require of us?*

An. Honour.

Qu. *If we make him our Lord, what?*

An. Feare, chap. 1. 6.

Qu. *What is the second sin Malachy reproveth?*

Answ. Carelesnesse in the Priests, that though any Sacrifice was sufficient, and did not examine whether

hether it were according to the Law or no, apt.1.8.

Qu. *What was required in the Priest?*

An. A care in his heart to serve God aright, and is lips to be a treasure of knowledge, to instruct e people.

Quest. *What is the third sinne the Prophet reproeth?*

Answ. Their marrying Wives of an Idolatrous eneration.

Qu. *What is the punishment of that sin?*

Answ. The Lord will cut him off that doth so, apt.2.11,12.

Qu. *What is the fourth sin?*

An. Breach of Wedlocke, ch.2.14.

Qu. *What is the fifth?*

A. Their distrust, saying, it was in vaine to serve od, seeing the proud prospered, and they were oft, ch.3.14,15.

Qu. *From whence proceeded that sin?*

An. From want of patience, and submitting to ods pleasure: for if they saw not Gods helpe er present to defend them, they would straightay murmure, which is a signe also of ingratiude.

Qu. *How?*

Answ. In that they forget their former deliverance.

Qu. *What is the sixt sin?*

An. Sacriledge, robbing the Priests of tithes end offerings.

Qu. *How doth God take this?*

An. As done to himselfe: Ye have robbed me.

Qu. *What's the punishment of this sin?*

An. A curse on the whole Nation.

Qu. *What is the reward of those that conscionably pay this debt?*

An. The windowes of heaven opened, and a blessing powred out, that there should not be roome enough to receive it, cha.3.10.

Qu. *Who should be the next Prophet to succeed them?*

An. John Baptist.

Qu. *Wherein should his office consist?*

An. In joyning the people together in one unitie of Faith, and pronouncing Gods judgements against such as should refuse to receive Christ, chapt.4.5.

Qu. *Who should be the last?*

An. Christ Jesus, the true Sonne of Righteousnesse, whose comfortable beames of mercy shine upon our soules to eternall happinesse, *Amen.*

THE

THE DOCTRINE OF THE NEW TESTAMENT.

JOHN 15.16.

Except we abide in Christ, we can doe no good thing.

THE INDUCTION.

Question.

WHat doth the *New Testament include?*

An. The Gospel.

Qu. *What is the Gospel?*

A. A message of glad tidings.

Qu. *What doth it principally containe?*

An. The History of Christ.

Quest. *Upon how many points stands the History of Christ?*

An. Upon five.

Qu. *Which be they?*

An. Upon his Birth, his Life, his Death, his Resurrection and Ascension.

Qu. *What doth his birth teach us?*

An. That he is the Day-starre of mercy, risen to conduct us out of the darknesse of death, and to guide our feet in the way peace, Luk. 1.78.

Qu. *What doth his life teach us?*

An. All vertues requisite for a true Christian, he being the Way, the Truth, and the Life, Joh. 14.6.

Qu. *What doth his death teach us?*

An. That our debt is paid, and the rigour of the Law is satisfied, due to us for our sinne, wherein consisteth our Redemption, Mat. 20.28. Galat. 4.5. Heb. 6.10.

Qu. *What doth his resurrection teach us?*

An. The conquest over Death, Sinne, and Hell, wherein standeth our Justification, Rom. 4.25.

Qu. *What doth his ascension teach us?*

An. That our passage into Paradise is by him made open, which before (through sinne) was shut up against us, to the intent that where hee is, we may also be, Joh. 14.2,3. & 12.26.

Qu. *What doth Christ require of us for all these benefits?*

An. Two things.

Qu. *Which be they?*

An. Faith and Obedience.

Qu. *What is Faith?*

A. An assured beliefe of all his words & deeds.

Qu. *What is Obedience?*

An. A constant endeavour, to performe all that he hath commanded, Mat. 28.20.

Q. *How doth the Old & New Testament agree?*

An. In this: that they both teach to know one God, imbrace one Faith, and erect one Church.

Qu. *How doe they differ?*

An. Foure manner of waies.

Qu. *Which be they?*

An. First, touching their publication: Secondly, their effect and fruit: Thirdly, their ceremonies: and fourthly, their teachers.

Q. *How do they differ touching their publication?*

Ans. The Law was publisht with horrour, the Gospel with joy.

Qu. *How doe they differ as touching their fruit?*

An. The fruit of the Law is death, Deut. 27.26. The fruit of the Gospel life, Joh. 17.5.

Qu. *How touching their Ceremonies?*

An. In the Law, their Altar was made of stones: In the Gospel, our Altar is Christ Jesus, Heb. 15.10. In the Law, they did sacrifice Calves: In the Gospel, our sacrifice must bee the calves of our lips, Prayer and Thanksgiving, Hebr. 13.15. In the Law, they did circumcise the fore-skinne: In the Gospel, wee must circumcise and cut off the lewd affections of our hearts, Rom. 2.29. In the Law, their Passeover was a Lambe of the flocke, Exod. 12.4. In the Gospel, our Passeover is the Lambe, Christ Jesus, 1 Cor. 5.7. In the Law, the Passeover was but the shadow of the thing: In the Gospel, the Passeover is the Gospel it selfe.

Qu. *How do they differ touching their Teachers?*

An. The publisher of the Law was man, Moses: The publisher of the Gospel, God & man, Christ. The Teachers of the Law fore-told the comming of Christ in the flesh, Esay 7.14. The Teachers of the Gospel fore-tell his comming in glory, Mat. 24. 30.31. & 25.31. Tho teachers of the Law led forth the children of God to Canaan, Jos. 12.6. The Teachers of the Gospel do direct them to heaven, Mat. 5.3.8.10. They delivered them from the hands of humane tyrants, Exod. 12.31. Judg. 16.30. Christ in the Gospel sets us free from the hands of the spirituall tyrant, the Divell, 1a. 15.54.

Qu. *How many are the writers of the Gospel?*

An. Foure.

Qu. *Which be they?*

An. Matthew, Marke, Luke, and John.

Qu. *Is the subject of these holy writers all one?*

An. Yes.

Qu. *What method shall we then use to draw particular points of doctrine from each of them, and not iterate any thing?*

A. Divide the whole History of Christ into foure parts, and every part into foure braches.

Qu. *Consent. What are the foure braches I shall dispute*

ſpute with you upon in the Goſpel after Matthew?
Anſw. Theſe: Chriſt his Birth, his Perſecution, Baptiſme, and the Election of his Apoſtles.

The Doctrine out of the Goſpel after St. MATTHEW.

Queſtion.

Qu. What was Matthew by profeſſion?
An. A Publican.
Qu. What were the Publicans?
An. Thoſe kind of Jewes, which in the name of the Romanes did gather up the taxes and tallages impoſed upon the people.
Qu. How came he to be an Apoſtle?
Anſ. Chriſt called him as hee was ſitting at the receipt of cuſtome, who preſently, notwithſtanding the ſcandals and bad reports which the Jewes had given out of Chriſt, and that hee himſelfe was exceeding rich, left all, and followed him.
Qu. What doth Matthew firſt ſet downe?
An. The comming of Chriſt into the world.
Qu. How is that?
An. Two manner of waies.
Qu. Which be they?
An. Once in the fleſh, many times in the ſpirit.
Qu. How comes he in the ſpirit?
An. Two manner of waies; by grace to inſpire us: as when the Spirit of God fell upon the 70. Elders, Numb. 11.25,26. And upon the Apoſtles, Acts 2.3,4. Or by faith, to aſſure, as Saint Paul ſaith: The ſame ſpirit beareth witneſſe with our ſpirit, that wee are the children of God, Rom. 8. 15,16.
Qu. By what example do we learne Chriſts comming in the ſpirit?
A. By the example of Gods appearance to Eliah.
Qu. How was that?
Anſw. Firſt came a mighty winde, and tore the Rockes, but God was not there: then roſe an earth-quake, but God was not there: then came a fire, but God was not there: at laſt came a ſoft and ſtill wind, and God was there, 1 Kin. 10.11,12.
Qu. Doth Chriſts ſpirit after the ſame manner deſcend into us?
An. Yes.
Qu. How?
An. Firſt, there comes the breath of his threatning voice, to breake our ſtony hearts: then an earth-quake, that is, trembling at his judgements: thirdly, a fire, to try if wee repent aright: laſt of all, a ſoft voice of happy tidings, which is the Lambe, Chriſt Jeſus.
Qu. How was his comming in the fleſh?
An. Hee was conceived of the holy Ghoſt, and borne of the Virgin Mary, Mat. 1.18.
Q. Is this all the times he ſhall come in the fleſh?
An. No: he ſhall come at the latter day.
Qu. In what manner?
An. With power and great glory, Mat. 21.30.
Qu. What to doe?
A. To judge the world with righteouſneſſe, and the people with equity: that is, to give to every one according to their deeds, Mat. 16.27.
Qu. Why did Chriſt take upon him our fleſh?
An. To ſatisfie for our ſins.
Qu. How?
An. In ſuffering under the juſtice of God what we had deſerved.
Qu. What was the firſt evill Chriſt ſuffered?
An. Perſecution.
Qu. When?
An. As ſoon as he was borne.
Qu. By whom?
An. By Herod King of the Jewes.
Qu. What learne we by this?
A. That a Chriſtian life in this world from the day of our birth, to the houre of our death, is nothing but croſſes and afflictions.
Queſt. Why was Jeruſalem troubled, when newes was brought of the birth of a new King, which was Chriſt, knowing they were weary of the government of Herod?
A. Firſt, to flatter him, becauſe they would ſeem to be affected as hee was, for hee was greatly troubled, Mat. 2.3. And ſecondly, becauſe there would ariſe a new occaſion of bloud-ſhed, by the contention theſe two Kings.
Qu. What was the end of Herods malice towards Chriſt?
A. As it is of all perſecutors of Gods people, his owne ruine: for Chriſt was delivered from his rage, Mat. 2.13.
Qu. Did his rage ſo end?
An. No: when hee ſaw himſelfe mocked of the wiſe men, that promiſed to bring him word where Chriſt was, hee moſt cruelly ſlaughtered all the young children of Bethlehem, and the coaſts thereabouts, thinking ſo to bee ſure of his deſtruction, Mat. 2.16.
Q. What do we learn of that maſſacre of ſo many innocents, Chriſt only excepted?
An. That tyranny may deſtroy the body of Religion, but not the ſoule.
Qu. Was that no fault in the Wiſe men to breake promiſe with Herod?
An. No: it is lawfull to breake promiſe in any thing, wherein the honour and ſervice of God may be hindred.
Qu. How was Chriſt preſerved?
An. By flight into Egypt.
Q. Why did Chriſt, being God, give place to the fury of Herod?
An. To ſhew, that it is lawfull for us to flye from perſecution, and ſave our lives: ſo it may be done without ſcandall to the Goſpel, Mat. 10.14.
Qu. Why did he flye into Egypt, rather than into any other Country?
An. That the Scriptures might be fulfilled, according to the Prophet Oſe, Out of Egypt have I called my Son.
Qu. Wherein conſiſted the Jewes ingratitude?
An. In ſtoning the Prophets and men of God, which were ſent unto them for their ſoules health, Mat. 23.37.
Qu. How doth Chriſt propheſie their ingratitude ſhould be puniſhed?
An. By threatning unto them a ſpirituall and corporall plague.
Qu. What is their ſpirituall plague?
An. Famine of the Word, and ſcarcity of Teachers.
Qu. What was their corporall plague?
Anſw. Ruine of their City, deſolation of their Temple, and a generall diſſipation and ſcattering of their whole Nation: at whoſe hands ſhall bee required the bloud of all the Saints from Abel to Zachariah the ſonne of Barachiah, whom they ſlue between the Temple and the Altar.
Qu. How many were the benefits of God beſtowed upon the Jewes?

An. Innu-

An. Innumerable; but these especially: he saved Noah from the floud, Abraham from the Chaldeans: he brought them afterward out of Egypt through the red sea: he fed them in the Wildernesse with meat from heaven, and water from the Rocke: forty yeeres space their garments never waxed old: hee led them dry-shod over Jordan: hee gave them possession of one and thirty Kingdomes: he instructed them in his true service: he built them a Temple: hee supplyed them daily with Prophets to be their guides; and finally, sent his onely begotten Sonne amongst them to bee a Physitian both of their bodies and soules, whom they most cruelly put to death.

Quest. *What did first make knowne the birth of Christ?*

An. A Starre, Mat. 2. 2.

Quest. *How did that Starre differ from other Starres?*

A. In three respects: First, as touching the place, being lower fixed than other Starres. Secondly, as touching the motion, moving directly forward, and not circularly. And thirdly, as touching the time it shone, as well by day as by night.

Qu. *To whom did this Starre appeare?*

An. To the Wise-men of the East, to conduct them where Christ was borne.

Qu. *What is signified by that Starre?*

An. The Spirit of God, which must illuminate our hearts, or we shall never find the way to come unto Christ.

Qu. *When the Wise-men found Christ, what did they?*

An. As all men must doe, when they have once got the knowledge of him.

Qu. *What is that?*

An. Acknowledge our love and service to him by our externall oblations.

Qu. *What were their oblations?*

An. Gold, Frankincense, and Myrrhe: Gold, as he was a King: Frankincense, as he was a Priest: and Myrrhe, as he was a Prophet, Mat. 2. 11.

Qu. *But instead of these three things, what do we Christians learne to offer unto him?*

An. For Gold, purity of life: for Frankincense, Prayer and Thanksgiving: and for Myrrhe, patience in adversity.

Qu. *In the eleventh Chapter of this Gospel Christ saith, I thanke thee Father, that thou hast hid the knowledge of thy will from the wise & prudent, & hast shewed it unto Babes: yet here hee saith, the Wise-men came to worship him. What difference is there betwixt the Wise-men he speaketh of there, & those mentioned here?*

Ans. By the Wise-men there, hee understandeth such as arrogantly depend upon their owne knowledge, and measure all things by humane reason: By Wise-men in this place, hee understands such Wise-men, as in things that belong to the honour of God and our justification, reject the power and wisedome of man, and cleave onely to the grace of God through Christ, and the sincerity of his Word. In which sense they are called Babes, Mat. 11. 25.

Q. *In professing of Christ what comfort have we?*

An. A threefold comfort: first, we know hee is our Lord, and can and will defend us from all our enemies, Matthew 28. 18. 20. Secondly, he is our Teacher, and will instruct us in all things necessary to salvation. And thirdly, our spirituall Physitian that calls us unto him, to comfort and heale our afflicted consciences, Mat. 11. 28.

Qu. *Where is the end of the Old Testament, & beginning of the New?*

An. In the Baptisme of Christ: for by that G doth as it were point unto us, and shew that he the true Messiah and Saviour.

Qu. *By what signe?*

An. By the visible appearing of the holy Gho and the voice that was heard: This is my dea ly beloved Sonne, in whom I am well pleas Matth. 3. 17.

Q. *How many things are required in Baptisme*

A. Three: the visible Element (which is W ter) the Word, and a promise of grace.

Qu. *What is the difference betwixt the Baptis of John, and the Baptisme of Christ?*

Answ. John did baptize with Water to repe tance; but Christ did baptize with Fire, that is, his holy Spirit, working in our hearts to the r mission of sins.

Qu. *Why is John said to prepare the way of t Lord?*

An. Because his Doctrine was Repentance, a no man can come unto Christ, except he first co fesse the damnable state he is in through sinne, a be heartily sorry for the same, faithfully beleevi onely by the merits of Christ to be delivered fro thence.

Qu. *Was our Saviour first circumcised, then ba tized?*

An. He was.

Qu. *For what reasons?*

A. Circumcised he was for the fulfilling of t Law; baptized for the establishing of the Gospe

Qu. *Who did Christ first call to his service?*

An. Poore Fisher-men.

Qu. *What doe we learne by their calling?*

An. Two things.

Qu. *Which be they?*

An. First, an example of charity in Christ, th of his meere mercy and grace chose such poo and simple men to be the chiefe pastors and pilla of his Church. Secondly, an example of faith, an obedience in them, who no sooner were called, bu straight-way left all they had, and followed Chri Mat. 4. 17.

Qu. *How did they follow Christ?*

An. Not as many Christians now-adaies do in outward shew and seeming holinesse, but wit that resolution, that they willingly under-wen poverty, scorne, slander, and death it selfe, to shew themselves worthy Schollers of so worthy a M ster. Besides, they were but once called upon, an they came; but we are many times called upon, an yet we come not.

Qu. *How led Christ his Disciples?*

An. Two manner of waies: bodily and spiri tually.

Qu. *How did he lead them bodily?*

Ans. By inuring his body to travell by Sea, b Land, in City, Field, Mountaine, and Valley, for th publishing of the Gospel, and worke of their sa vation.

Qu. *How did he lead them spiritually?*

An. By manifesting unto them great signes an arguments of humility, patience, love, fortitude and all other vertues of the mind, so that what h was, such he would have them, and all that insi upon his holy Name, to be.

Q. *Why did not Christ chuse his Disciples among the mighty, learned, and rich men of the world?*

An. Because the mighty stand upon their repu tation, the learned are obstinate in their opinio

the rich enthral'd with covetousnesse.
Qu. *Was there none then of this sort came when Christ called them?*
Answ. Yes, but they were very few, as of rich men, Zacheus and Matthew: of Gentlemen, the Centurion, and Joseph of Arimathea: and of learned, Nicodemus, Gamaliel, Saul.
Qu. *Did these men leave all, and follow Christ?*
An. They did.
Qu. *How then had Matthew a house to banquet Christ in afterward?*
Anſ. To forsake all, is understood, not cleane to part from all which they had, but to make no reckoning of their goods, other than they might serve to the glory of God, and the relieſe of his more distressed members.
Qu. *Why doth Christ call his Apostles and Ministers the Salt of the earth?*
Anſ. Because, as the property of Salt is to bite, purge, and preserve; so their Doctrine ought to terrifie, reprove, and instruct.
Qu. *Why were they called the Light of the world?*
An. Because in doctrine and conversation, they must be as shining and glorious guides to the darke minds of the ignorant.
Qu. *What is the end thereof?*
An. The glory of God.
Qu. *Is it not then enough for them to preach the Gospel openly, and with boldnesse of heart?*
Answ. No, they must likewise bring forth fruit of good life by their deeds of charity, Mat. 5. 16.
Qu. *In how many things consisteth the testimony of a good life?*
An. In three things.
Qu. *Which be they?*
Answ. In holinesse, which belongeth to God; in righteousnesse, which belongeth to our neighbour: and in soberneſse, that belongeth to our selves.
Qu. *For how many causes are we bound to serve God?*
A. For three causes: *Jure creationis*, because he created us: *Jure redemptionis*, because he redeemed us: *Jure amoris*, because he loved us.

Doctrine out of the Gospel after St. MARKE.

Question.

WHat was Marke?
An. A Disciple of Peters, of whom he had learned the acts of Christ.
Qu. *What are the branches to be handled in this Gospel?*
An. The tempting of Christ, his fasting, prayer, and miracles.
Qu. *When was Christ tempted?*
Answ. As soone as hee had received Baptisme: whereby we learne, that the Spirit of God begins no sooner to worke, but is soone crost and overwarted by the spirit of the Divell, cha. 1. 12.
Qu. *What is the difference between these two spirits?*
An. The Spirit of God is loving, gentle, meeke, not forcing, nor threatning: the spirit of the Divell is subtle, cruell, false, and full of terrour. Between these two spirits, the spirit of man is continually tossed, the one working to our salvation, the other to our damnation.
Qu. *Who tempted Christ?*
An. Two sorts of creatures.
Qu. *Which be they?*
An. The Divell and the Jewes.
Qu. *From whence fetcheth the Divell his Arguments, wherewith he tempteth?*
A. From three things: either from the wit and reason of man, the custome of the world, or from the corrupting and wresting of the Scriptures, as in this place it appeares.
Qu. *What doth the Divell tempt unto?*
An. Sinne.
Qu. *What is the nature of sin?*
An. To destroy.
Qu. *What followes sin?*
An. A two-fold judgement: the one inward, as torment of conscience, and decay of gifts: the other outward, as contempt and reproach of the world.
Qu. *How many kinds of temptations are there?*
An. Two.
Qu. *Which be they?*
A. Bad, which proceed from the Divell and his instruments; and good, which proceed from God.
Qu. *How doth God use to tempt?*
Anſ. Two manner of waies: by tryals on the right hand, and by tryals on the left.
Qu. *How doth he tempt us by tryals on the right hand?*
Answ. By offering us temporall blessings: as wealth, promotion, and such like, to see if we will lay hold on them justly, or after an indirect or sinfull manner. Or by bestowing upon us temporall blessings, to try if wee will dispose of them according as he hath commanded, and as his upright Almner.
Qu. *How doth he tempt us by tryals on the left?*
An. By suffering heresies to rise up among us, to see if they can seduce us: or by common corruption of manners, when any slanders, scandall, and injuries are offered, to prove our constancy, patience, and love.
Qu. *How did the Jewes tempt Christ?*
A. By frivolous questions, to entrap his life; as, whether it were lawfull to give tribute to Cæsar, or not, ch. 13. 14.
Qu. *What is our comfort in temptation?*
A. That if we abide faithfull and constant, God at the last will send his Angels to deliver us, as he did our Saviour, ch. 13.
Qu. *Why doth God suffer us to be tempted?*
An. For five especiall reasons.
Qu. *Which be they?*
Anſ. First, to try whether we bee faithfull: secondly, to make us seeke unto him for helpe: thirdly, the better to manifest his power and love, in delivering us: fourthly, to create in our hearts a thankfulnesse for our deliverance: and fiftly, that we may be made like unto our Saviour Christ.
Qu. *What doth this inferre?*
Answ. That we ought alwaies to pray, that we be not led into evill temptation.
Qu. *Doth God suffer us at any time to fall under the force of temptation?*
An. He doth.
Qu. *What is the cause?*
An. That he might shew us our naturall weakenesse, and make us more heedy in our walking.
Qu. *After Christ was delivered from the temptation of the Divell, what did he?*
Anſ. As wee ought to doe in the like case, most chearfully endeavoured to performe the will of his Father.
Qu. *What may we therefore liken the temptation of the Divell into?*

An. A

An. A blow or wound, which dismaies not the good Christian, but rather stirs him up more forcibly to withstand the assault of his enemy.

Quest. *What opportunity did the Divell watch to tempt Christ?*

An. When he was alone in the wilderneſſe, and oppreſt with long faſting.

Qu. *How long had he faſted?*

An. Forty daies, and forty nights.

Qu. *What company had he?*

An. None but the wild beaſts.

Qu. *What may we underſtand by the wilderneſſe?*

An. The world.

Qu. *What by the wilde beaſts?*

An. The inward and outward dangers thereof.

Qu. *Inward dangers of what?*

An. Of ones owne rude and untamed affections.

Qu. *Outward danger of what?*

A. Of the vanities whereby we continually fall.

Q. *What is a good remedy againſt theſe dangers?*

A. Faſting, and not as ſome ſuppoſe, forty daies, but ſo long as wee live in the wilderneſſe of this wicked world.

Qu. *What is faſting?*

Anſw. Abſtinence from things of the body, that we may the more readily apply our ſelves to thoſe of the ſpirit.

Qu. *How many kinds of faſting be there?*

An. Two.

Qu. *Which be they?*

A. Corporall, which is a refraining from meat; and ſpirituall, which is an abſtaining from ſin.

Qu. *When are we ſaid truly to faſt?*

An. When we keep our eies from looking after vanities: our tongues from curſing, ſwearing, and evill ſpeaking: our hearts from meditating on miſchiefe: our hands from practiſing unlawfull actions; and our feet from treading in the way of ſcorners.

Qu. *What is the property of true faſting?*

An. It muſt not be done for vaine-glory, but to mortifie the body, that it may be in ſubjection to the ſpirit; and to the intent we may have the more proviſion for the relieving of the poore.

Qu. *What are the effects that follow faſting?*

An. Health, perfection of memory, ſharpneſſe of wit, long life, and happineſſe of ſoule.

Qu. *What is the oppoſite of faſting?*

An. Intemperance.

Qu. *What is intemperance?*

An. An overflowing of voluptuouſneſſe againſt reaſon, and the health of the ſoule, ſeeking no other contentation but the delight of the ſenſes.

Qu. *What are the effects that follow it?*

A. Diſorder, impudency, unſeemlineſs, negligence, imbecility of body, and deſtruction of ſoule.

Qu. *Wherein conſiſts Intemperance?*

An. In ſumptuous feaſting.

Qu. *Is it not tolerable for Chriſtians to feaſt?*

Anſw. Yes: if it be done with moderation and thankſgiving, as it appears by the example of Matthew, who feaſted our Saviour Chriſt, Mat. 2. 15.

Qu. *Whom muſt we feaſt?*

An. Not our rich neighbours, leſt they bid us againe, and ſo recompence be made; but the poore, maimed, lame, and blind, and God ſhall reward us at the reſurrection of the juſt, Luk. 14. 12, 13.

Qu. *What muſt be joyned with faſting, to make it acceptable?*

An. Repentance and Prayer.

Qu. *What is Repentance?*

An. A hearty ſorrow for ſinne, with a firme reſolution, never to offend againe: ſo that it is enough to be grieved for our ſin, except wee likewiſe amend.

Qu. *Give an inſtance.*

A. It is our Saviours words: Repent & am for the Kingdome of God is at hand.

Qu. *What goes before Repentance?*

An. Admonition.

Qu. *What followeth?*

An. Forgiveneſſe.

Qu. *Who hath power to forgive ſins?*

An. Chriſt the Son of God, chap. 2. 12.

Qu. *When hath he power to forgive?*

An. Whenſoever we call upon him by faith by the example of the blind man, cha. 10.

Q. *What doth this readineſſe to forgive infer*

An. Imitation in us, to doe the like one tow another.

Qu. *And why?*

An. Becauſe, except we forgive one another, ſhall not bee forgiven of our Father in Heav chap. 11. 26.

Queſt. *How many circumſtances as touching ſelves, are to be conſidered in pardoning of offenc*

An. Sixe.

Qu. *Which be they?*

An. Firſt, who it is that muſt forgive every o as well the King as the Subject. Secondly, what to be forgiven, not only ſlight offences, but all ca tall wrongs, whether ſodain or premeditate. Thi ly, who they bee wee muſt forgive; namely, o Chriſtian brethren. Fourthly, how often; not ſev times only, but ſeventy ſeven times. Fiftly, in wh ſort; not fainedly, but from the heart. Sixtly, whe not at the Altar only, and when we pray, but at times, when our brother ſhall ſeem to offend. All this, Forgive, as we would have God forgive us.

Qu. *In how many points conſiſteth forgiveneſſ*

An. In foure.

Qu. *Which be they?*

An. *Connivere*, to winke at our brothers offe ces: *Condonare*, to pardon the quality of the o fence: *Remittere*, to with-hold the puniſhment and *Indulgere*, to take into favour.

Qu. *But if the offence be ſuch, as wee muſt nee reprove our brother, how muſt it be done?*

An. Mildly, lovingly, ſecretly, and guiltleſſe o ſelves of what wee reprove him for: freely, a without feare, upon a true and juſt occaſion, a at a fit time.

Qu. *To what may we compare him that is a gre reprehender of others, and never looks into his o infirmities.*

An. To five things.

Qu. *Which be they?*

An. To the Lampe in the Temple, which gives light to the Prieſt, and conſumes it ſelfe. Secondly to the Eye, that ſees all things, but ſees not it ſelfe Thirdly, to Noahs work-men, that built an Arke t ſave Noah, and were drowned themſelves. Fourthly to ſuch a one as clothes every one, and goes naked himſelfe. Fiftly, to Eſau, that was a Forreſter, an lived alwaies abroad, and therefore did loſe th bleſſing at home.

Qu. *What is the gate that opens to forgiveneſ before God?*

An. Prayer.

Qu. *What is Prayer?*

An. A calling upon God in the time of trouble

Qu. *How many ſorts of prayer are there?*

An. Two: mentall, conſiſting in the heart, with out utterance from the tongue; and vocall, conce

ve

d in the heart, and pronounced with the tongue.
Q. *How many are the speciall properties of praier?*
An. Foure.
Qu. *Which be they?*
An. It must be secret, without ostentation; zeaus, without doubting to obtaine: briefe, without uch babling; and constant, without intermissi-, chap. 11. 23.
Q. *How many reasons are there to prove the goodsse of Prayer?*
An. Sixe.
Qu. *Which be they?*
A. First, it is full of joy: for in the company of od there is nothing but joy. Secondly, God hath ilt an house, and appointed a day for it. Thirdly, maketh us like the Angels in heaven. Fourthly, is as incense in the nostrils of God. Fiftly, it doth ore good than almes-deeds; for by our almes we elpe but few, but by prayer wee may profit thouands. Sixtly, it is a victorious thing; for it overmmeth God, which overcommeth all things.
Qu. *When must we pray?*
An. At all times.
Qu. *Why?*
Ans. Because we know not when the Lord will ll us to judgement, cha. 13. 33.
Qu. *What are enemies to prayer?*
A. Drowsinesse and carelesnesse: and therefore ur Saviour hath said; Watch and pray.
Qu. *How must our mindes be disposed when wee ay?*
An. We must be in charity with all men.
Qu. *What may encourage us to pray?*
An. The faithfull promise of the Lord, that hee ill heare us, Aske, and ye shall have; Knocke, and shall be opened unto you.
Qu. *How was prayer effectuall in Christ?*
An. By praier he wrought some of his miracles, s appeareth, cha. 9. 29.
Qu. *What is a miracle?*
An. An act exceeding the course of nature.
Qu. *Why was it requisite that Christ should work iracles?*
An. To prove himselfe both God and man, and onsequently, the true Messias and Saviour of the orld.
Q. *To save, how many waies may it be understood?*
An. Two manner of waies: first, in preserving nd giving temporall blessings to all: and second-, in redeeming of some, by giving eternall happiesse to the Elect.
Qu. *What are the miracles of Christ?*
An. Giving sight to the blinde, strength to the me, health to the sicke, walking upon the waters, d raising of the dead, &c.
Qu. *In this respect what is Christ called?*
An. A Physician.
Qu. *How doth he differ from other Physicians?*
An. He wrought by his own power, and looked ot for reward, he scorned not to handle & touch is sicke patients, notwithstanding the contagion their diseases, and hee went about, and offered imselfe to the diseased.

Doctrine out of the Gospel after Saint LUKE.

Question.

WHat was Luke?
An. A Physician of Antioch, and a companion with Paul in his travels.

Qu. *Did he write the Gospel, as an eye-witnesse of the same.*
An. No: but as hee had heard from Paul and others.
Qu. *What are the points from whence we must derive our argumentation in this Gospel?*
A. The preaching of Christ, the slanders which he suffered for the same, his apprehension and examination.
Qu. *When began Christ to preach?*
Answ. At twelve yeeres old, when his Parents found him disputing with the Doctors in the Temple, cha. 4. 46.
Qu. *How shall we know a Preacher?*
An. By his fruits.
Qu. *What be they?*
An. His Doctrine, if it be of God; and his Conversation, if it be according to his Doctrine.
Q. *How many things are required in a Preacher?*
An. Sixe things: to teach, to exhort, to pray, to praise, to reprove, and to encourage.
Qu. *What is it to teach?*
Ans. To declare the true meaning of the Scriptures.
Qu. *What is it to exhort?*
A. To remember the hearers of the Word what they have heard; and to be serious with them not to forget that which they have learned, but to bring forth fruits of good life.
Qu. *What are the fruits of good life?*
A. Deeds of charity done to the honour of God, and good of our Neighbour.
Qu. *To what end are they available?*
An. To shew how neere, or how far off wee are from Christ: for he that findes by the disposition of his heart, that hee wisheth well to all men, not onely his friends, but his enemies, hath a sure testimony that God doth dwell in him: Whereas contrariwise, hee that feeleth not the heat of charity in heart, may thinke assuredly God is farre from him.
Qu. *Are we justified then by workes?*
An. Yes, before men; but by faith before God.
Qu. *What is it to pray?*
An. To desire of God to open the hearts of the hearers, that they may bee edified by their hearing.
Qu. *What is it to praise?*
An. To give God thankes for them, when they are seen to profit.
Qu. *What is it to reprove?*
An. To inveigh against their sins, laying before them the judgement of God.
Qu. *What is it to encourage?*
An. To give boldnesse to the penitent, assuring them of mercy.
Qu. *What is required in the hearers?*
An. Five things: first, diligent attention, not to have their mindes carried away in the time of preaching through vanities; secondly, meditation, to ruminate upon such good lessons as they have heard: thirdly, application, to expresse it in the manner of their life: fourthly, prayer for the continuance of Gods Spirit upon their teachers: and fiftly, thanksgiving for the light of the Gospel.
Qu. *After what method doth Christ teach?*
A. Sometimes by Parables and Similitudes, and sometime more plainly and familiarly.
Qu. *Why did he teach by Parables?*
A. Because the unbeleeving Jewes might heare and not understand, cha. 8. 10.
Qu. *What is a Parable?*

An. A

An. A discourse, containing one thing in words, and another in sense.

Qu. *What vices doth Christ reprove?*

An. All.

Qu. *How doth he reprove ambition?*

An. By saying to his Apostles, He that seemeth least among you, the same shall be great, ch. 9. 48.

Qu. *How pride?*

An. He that exalteth himselfe shall be brought low; and he that humbleth himselfe, shall be exalted, chap. 18. 14.

Qu. *How revenge?*

A. When James and John saw the Samaritanes would not receive Christ, they willed him to call for fire from heaven to consume them; but Christ rebuked them, saying, Ye wot not of what spirit ye are: I came not to destroy, but to save, ch. 6. 55, 56.

Qu. *How inconstancy or falling from the truth?*

An. No man, putting his hand to the Plow, and looking backe, is apt for the Kingdome of God, chap. 9. 62.

Qu. *How neglecting of the Word when it is preached, and not bringing forth fruit of repentance?*

An. It shall be easier for Tyre and Sidon in the day of Judgement, than for such men, ch. 10. 14.

Qu. *How worldly carefulnesse?*

An. By the Parable of the rich man, that built his Barns wide, & laid up goods for many yeeres, and said to his soule, Now take thy rest, when presently God pronounced upon him, Thou foole, this night thy soule is taken from thee, ch. 12. 19, 20.

Qu. *How else?*

An. By the example of the Ravens, and Lillies of the field, which neither sow nor reape, yet God feeds them, and the Lillies are cloathed with greater royalty than Solomon, ch. 12. ver. 24. 27.

Q. *By what reason doth Christ confute the folly of worldly minded men?*

An. By argument, *a minore ad majus*, by saying, Which of you, by taking thought, can adde to his stature one cubite? If then yee be not able to doe the lesse, how will yee performe the greater? chapter 12. 25, 26.

Qu. *What must then be our care?*

An. Not for trash of this world, but to lay up treasure in heaven, where neither theefe approacheth, nor rust can corrupt, ch. 12. 33.

Q. *How reproveth Christ rash judgement, as when wee condemne such upon whom God executeth his judgements to be greater sinners than we our selves are?*

A. By telling us, that except we repent, we shall all likewise perish, ch. 13. 3.

Qu. *Why?*

An. Because whosoever hath deserved worst, we (if God should enter into judgement with us) have deserved as bad as they.

Qu. *How doth he reprove the trust in our owne merits?*

An. By saying, that when we have done all that we can, we are still unprofitable servants, because we can doe nothing, but that which is our duty to doe, ch. 7. 10.

Qu. *Whom doth Christ pronounce blessed?*

Ans. The peace-maker, the poore in spirit, the sorrowfull; for they shall rejoyce: the persecuted; for great shall their reward be in heaven, Mat. 5.

Qu. *Wherein doth blessednesse consist?*

An. Not in honour, for then Pharaoh had been blessed: nor in wit, for then Achitophel had been blessed: nor in wealth, for then Ahab had been blessed; but in the feare of the Lord.

Qu. *How is this feare preserved?*

An. By having a care to the Commandement

Quest. *Wherein consisteth the performance of Commandements?*

An. Not onely in bridling the hands, but in straining the affections of the heart; as it is not nough to refraine from the shedding of bloud, from the thought thereof.

Qu. *How doth Christ threaten the cruell?*

A. He that in anger cals his brother foole, s be in danger of hell fire, Mat. 5. 22.

Qu. *To what strict reckoning will he call the scivious?*

A. Whosoever looketh on a woman, to lust a her, hath (saith hee) committed adultery alre with her in his heart, Mat. 5. 28.

Qu. *Is it lawfull for a man to put away his wi*

An. No, except it be for fornication, Mat. 5.

Qu. *What oathes must we use in our private c versation?*

An. Yea, yea; and Nay, nay; for whatsoever more than that, commeth of evill.

Qu. *By what may we sweare?*

An. Neither by Heaven, for it is the throne God: nor by earth, because it is his footstoole

Qu. *May we not sweare at all?*

An. Yes, before a Magistrate, for the confirm tion of the truth, and not otherwise.

Qu. *What is an oath?*

An. A calling of God to witnesse, that what sweare is true, or to be revenged on us if we lye

Q. *May we which are humane creatures, be rev ged one upon another?*

An. No.

Qu. *Why?*

An. Because Christ hath said; Blesse them t curse you: doe good to them that hate you, M thew 5. 28.

Q. *By what reason doth Christ bind us herein*

An. By an argument taken from the nature God, who is gracious and loving unto mankin as, he maketh the Sun to rise, and the Raine to upon the just and unjust, Mat. 5. 45.

Qu. *Who is just?*

An. Not any man: for he that saith he hath sin, is a lyar, and there is no truth in him.

Qu. *How many sorts of sinners are there?*

An. Three.

Qu. *Which be they?*

A. The first are such as are of a reprobate se neither fearing God nor man, as Pharaoh, Jud &c. The second are such as before God are v impious, yet to themselves and the world see righteous, and of this sort are the Pharisees Hypocrites. The third is of those, that in the fi of God and the world are sinners, but because t acknowledge their sinnes, and are displeased w themselves for the same, praying unto God for grace, therefore are of him reputed righteous, Mary Magdalen, Zachens, and the Theefe upon Crosse.

Qu. *What is a speciall note to know a repen sinner by?*

An. Vigilancy, that when the Lord commeth be not found unprofitable servants.

Qu. *Who are called profitable servants?*

A. Such as with care performe the will of t Master.

Qu. *Who are called unprofitable servants?*

A. First, such as are Magistrates, and abuse t authority, to the hurt of such as are under th Secondly, such as are under the degree of subje

d neglect their calling, or deprave it by their
cked practices. Thirdly, rich men that helpe not
necessities of the poor. Fourthly, the wise and
rned, that suffer the ignorant to goe astray for
nt of their good counsell and instruction.

Qu. *For all those good instructions, which Christ
ve unto the Jewes, how did they reward him?*

A. With slander & reproach, saying, that he did
spheme, and cast forth Devils by the power of
zebub the Prince of Devils, cha. 5. 21. & 11. 15.

Qu. *What is blasphemy?*

Answ. To detract from the power of the holy
oft.

Qu. *Was it sufficient to allay the malice of the
es, to say Christ was a blasphemer?*

An. No, the condition of envious men is such,
when they have done what disgrace they can in
rds; they practise deeds for the overthrow of
m they hate.

Qu. *How did they practise Christ his overthrow?*

An. By hiring Judas to betray him unto them.

Qu. *What doe we learne by this, that amongst the
lve, one was a traitor?*

An. That even amongst the smallest number of
ds elect, there the Divell hath his instruments.

Qu. *For what did Judas betray his Master?*

An. For mony, as many do their soules, ch. 21. 6.

Quest. *What was the last memorable thing that
ist did before his betraying?*

A. The institution of the Sacrament of his body
bloud.

Quest. *Of how many things doth this Sacrament
ist?*

An. Of two.

Qu. *Which be they?*

An. The visible substance, which is Bread and
ine; and the invisible grace, which is Redemp-
n by his death; to all that receive this Sacra-
nt worthily.

Qu. *How many things are required for the worthy
iving?*

An. Foure.

Qu. *Which be they?*

An. Knowledge, to discerne a difference betwixt
holy ordinance and other ceremonies: Faith,
eleeve that Christ dyed for us: Repentance, to
orry for our sins: And Charity, to forgive our
hren.

Qu. *Is it not enough then to remember Christ by
itation, reading, and hearing?*

Answ. No, except we doe likewise actually re-
e his body and bloud in the Sacrament of the
per.

Qu. *What two things did Christ use in offering his
upon the Crosse?*

An. Breaking of his body, and drawing forth of
bloud.

Qu. *What must our breaking be?*

Ans. A contrition of heart for our sinnes, and
king of bread in the way of charity.

Qu. *What must our powring forth be?*

Ans. Teares of repentance, and teares of com-
ion.

Qu. *How doe we receive Christ in the Sacrament?*

An. Spiritually.

Qu. *What place must be prepared for him?*

An. An upper roome in the bosome, an inward
me in the heart, a large room to receive his re-
e, a faire room hung with the tapistry of righ-
sneſſe, a sweet roome decked with flowers of
, a conveuient roome with a chimney & a bed,
is, the fire of zeale, and the bed of peace.

Quest. *What must bee his diet?*

An. Prayer and thanksgiving.

Qu. *Who his attendants?*

An. Faith, Hope, and Charity.

Qu. *How shall a man know whether hee have re-
ceived Christ or no?*

An. If he find that hee doth not onely heare his
Word, but brings forth the fruit of good doctrine;
and therefore a good Christian is compared to a
Tree.

Qu. *Why?*

Ans. Because he hath a roote, which is Hope: a
heart, which is Faith: a sparke, which is Charity:
branches, which are spritnall Vertues: greene
leaves, which are good words; and fruit, which is
good workes.

Qu. *How was Christ apprehended?*

An. With Bils and Staves.

Qu. *How did they use him?*

Ans. Buffeted him, and set a crowne of thornes
upon his head.

Qu. *Whither did they carry him to be examined?*

An. To the high Priest first, and then to Pilate,
and afterward to Herod.

Qu. *What were these men?*

An. Chiefe Magistrates, but very wicked.

Qu. *What are godly Magistrates called?*

An. Gods.

Qu. *Why?*

An. Because they execute the judgement of God
upon offendors.

Quest. *What was one bad note of a Magistrate in
Pilate?*

A. This, that though he knew Christ to be inno-
cent, yet because of the opinion of the people, ra-
ther than he would purchase their displeasure, he
delivered him over to their will, cha. 23. 25.

Qu. *Upon what occasion is the friendship of the
wicked oftentimes renewed?*

Answ. Upon the disgrace and downfall of the
godly, as appeares by Herod and Pilate, who ha-
ving been long enemies, were now reconciled toge-
ther, upon the apprehension of Christ.

The Doctrine out of the Gospel after Saint JOHN.

Question.

WHat was John?

Ans. An Apostle, and the entirely beloved
of Christ, chap. 13. 23.

Qu. *How did he write the Gospel?*

An. As both an eye-witnes, and an eare-witnes
of that which Christ had said and done.

Qu. *What followes in this place to be handled?*

Answ. These foure branches, the Conviction of
Christ, his Execution, Resurrection, Ascension.

Qu. *Were not the Jewes satisfied with the impri-
sonment of Christ?*

Answ. No, they sought likewise to put him to
death.

Qu. *Why did they pursue him with such hatred,
having done so many good deeds among them?*

Answ. Upon the same reason that vice pursues
vertue; iniquity, godlinesse; falshood, truth; and
darknesse, light.

Qu. *How were they blinded?*

An. By rage, and their owne affections.

Qu. *What are the affections?*

An. Like Whirle-windes, when they have once got the upper hand over reason, as appeareth by the Jewes, that would heare nothing, but cryed, Crucifie him, crucifie him, cha. 19. 15.

Qu. *What did they object against him?*

An. That hee did seduce the people, blaspheme, was not Cæsars friend, and worse than Barabbas a Theefe.

Qu. *How did they say he seduced the people?*

An. By false doctrine, in denying righteousnesse by the Law, cha. 5. 24.

Qu. *How blaspheme?*

A. In calling himself the Son of God, cha. 10. 33.

Qu. *How not to be Cæsars friend?*

A. In making himselfe a King, cha. 19. 12.

Qu. *How worse than Barabbas?*

Anſ. In that they thought a Blaspheмer worse than a Theefe.

Qu. *What Theefe was this?*

A. Saint Peter in the third of the Acts cals him a Murderer. St. Matthew, a Notable Theefe. Saint John sayes he was a Robber. Saint Luke tels us, that for sedition and murder he was cast into prison, cha. 23. 19.

Qu. *How did Christ confute the objection of the Jewes?*

A. First, by saying he was the Way, the Truth, and the faithfull Shepheard; and therefore did not seduce the people, chap. 14. 6. & 10. 11.

Qu. *How secondly?*

An. By saying, what hee did, hee did by the inspiration of the holy Ghost, and power of God the Father; and therefore did not blaspheme, cha. 5. 12. & 10. 30.

Qu. *How thirdly?*

An. By protesting openly, that what was due to Cæsar, ought to be given unto Cæsar; and therefore was no enemy to Cæsar.

Qu. *How fourthly?*

A. By shewing he came to enrich them with all the treasure of happy life: and therefore was no Theefe, like Barabbas, cha. 6. 48. & 7. 18.

Qu. *Were they not satisfied with this?*

A. No, not though Pilate, the chiefe Magistrate, before whom hee was indited, did certifie them from the judgement seate, that he found no fault in him, cha. 18. 38.

Qu. *Why did not then Pilate set him free?*

A. Because he respected more the displeasure of the people, than the discharge of his owne conscience; wherein hee shewed himselfe a bad Magistrate.

Qu. *Was Pilate altogether without compassion, when he gave judgement upon Christ?*

A. No, he had a kind of compassion, but it was counterfeit; and therefore though he would wash his hands never so often, he cannot cleare himselfe from the guilt of innocent bloud.

Qu. *How many sorts of cruelty are there?*

An. Three.

Qu. *Which be they?*

An. The first is of such as procure it, who nevertheleſſe will not execute it themselves, and this was the cruelty of the Jewes. The second is of such as devise not themselves to be cruell, but when the word is put into their hands, or the meanes given unto them, doe not spare forthwith to execute it with all immanity and brutishnesse of heart, and this is the cruelty of Tyrants and wicked men put in authority. The third is of such as neglect their duty towards them that are in danger, necessity, or tribulation, whom they both ought and might save and helpe if they would, and such was the cruelty of Pilate, and is the cruelty of all such as see the innocent and guiltlesse wronged, and will not helpe and succour them.

Q. *How many waies may we help the distreſſed?*

An. Foure manner of waies.

Qu. *Which be they?*

An. Either in person, when wee travell and labour for their deliverance, or with our goods in relieving their wants, or with our counsell to direct them, or with our power quite to deliver them.

Qu. *Had Christ any such friends?*

A. No, nor did he need them, because he could have delivered himselfe if it had pleased him.

Qu. *Where were his Apostles?*

A. Fled from him.

Q. *Peter boasted he would dye for him, and did now forsake him in his extremity?*

An. He did not onely forsake him, but he sware forswore he knew him.

Qu. *How often?*

A. Three times the same night that Christ was apprehended, chap. 18.

Qu. *What learne we by this?*

An. The inconstancy of flesh and bloud, fickleneſse of worldly friends.

Qu. *What became of Judas that betrayed him?*

An. As of a pernicious Traitor.

Qu. *How was that?*

An. He hanged himselfe.

Qu. *Who gave him that judgement?*

Ad. His owne guilty conscience.

Queſt. *How many offices of torment doth a guilty conscience include?*

An. Foure.

Qu. *Which be they?*

An. Of an Accuser, a Juror, a Judge, and an Executioner.

Qu. *How of an Accuser?*

A. In laying our sins to our charge, Rom. 2.

Qu. *How of a Juror?*

An. By giving in evidence against us.

Qu. *How of a Judge?*

A. In condemning us.

Qu. *How of an Executioner?*

An. By inflicting deserved punishment.

Qu. *What is it to have a guilty conscience?*

An. To live in a continuall torment and hell of minde.

Q. *What was the manner of Christs execution?*

An. The death of the Crosse.

Qu. *What extremity did he suffer before he was nailed upon the Crosse?*

A. Hee sweat water and bloud, was falsly accused, bufeted, spit upon, scourged, reviled, crowned with thornes, and his garments parted before his face.

Queſt. *What extremity did hee endure upon the Crosse?*

A. His hands & feet were nailed, his side pierced with a speare, he dranke vinegar and gall, was forsaken of God, and rejected of the world.

Q. *For whom did he suffer all these torments?*

An. Not for any offence of his, for hee was immaculate; but for our sins, which were infinite.

Qu. *To what end did he suffer them?*

An. To the satisfaction of the Justice of God, and the Redemption of our soules.

Qu. *What learne we by that?*

An. His obedience to God the Father, and his love towards us.

Qu. *Wh*

Q. *Wherein appeared his obedience towards God?*
An. In two things.
Qu. *Which be they?*
A. In performing all that God had commanded, ich is called actuall obedience; and in patient ring all that was imposed upon him, which is ed passive.
Qu. *Wherein appeared his love toward us?*
An. In giving his life for us, when we were yet enemies.
Qu. *What is life?*
A. The power and vigour of the soule, expressed the instrument of the body.
Qu. *What are the opinions of Atheists, touching ?*
An. Some think, because a man liveth no longer n he breatheth, that the life of man is nothing a puffe of winde. Some againe, because the losse much bloud bringeth the losse of life, therefore esteeme the life to be nothing else but bloud. d other some, because in death they perceive no erence between men and beasts, therefore they d our lives to be as the lives of brute beasts, va- ning, without immortality of soule: but all these nions are corrupt and lewd.
Qu. *Why so?*
Ans. Because they are grounded only upon the porall senses.
Q. *How do you prove the soule to be immortall?*
An. Because it is the Image of God, which is a it, and eternall: for there must alwayes be an ement betwixt the Image, & the thing where- is an Image.
Qu. *What part of Christ did suffer death?*
An. His humanity.
Qu. *Of what doth his humanity consist?*
An. Of body and soule, like unto ours, sin onely pted.
Qu. *Did his soule suffer death?*
An. It did.
Qu. *Why then the soule is not immortall.*
Ans. There be two kindes of death, one corpo- , which is a dissolution of the soule from the y: another spirituall, which is a separation of soule from the presence of God. And in this e it is said, that Christ his soule did dye: inso- ch, as for a while it was excluded from the pre- e of God.
Qu. *What part of Christ did not suffer?*
Answ. His Deity, by which hee did overcome h.
Qu. *How did his victory over death appeare?*
An. By his Resurrection.
Qu. *When was that?*
An. Upon the third day.
Qu. *What benefit have we by his Resurrection?*
Ans. The assurance of the immortality both of e and body: and that sinne, death, nor hell l have any power over us, so long as wee be- e in him.
Qu. *How prove you that?*
An. By his owne words, I am the Resurrection the Life, he that beleeveth in mee, though hee e dead, yet shall he live, chapt. 11. 23. And a- n, He that beleeveth in the Son, hath life everla- g; and he that beleeveth not in the Son, shall ee life, but the wrath of God abideth on him, 3. 36.
Qu. *What kind of people held opinion, that there no Resurrection?*
An. The Sadducees; and therefore they tempted ist with the question of the Woman that had seven Husbands, whose wife she should be at the day of the Resurrection.
Qu. *How did Christ answer that question?*
An. By saying, that in the Kingdome of Heaven they neither marry, nor are married, but are as the Angels of God.
Qu. *What are they called, that amongst us deny the Resurrection?*
An. Atheists.
Qu. *How many sorts of Atheists are there?*
An. Two.
Qu. *Which be they?*
A. The one, that perswade themselves, the soule is mortall as well as the body: the other, that albeit they have some opinion of the immortality of the soule, yet they thinke there is no hell, nor punishment for sin after this life.
Qu. *How doth the Scripture dispute the first?*
A. By saying, that whosoever beleeveth in Christ, shall not perish, but have eternall life, cha. 3.
Qu. *How the second?*
An. By the words that God shall say to the wicked at the day of Judgement, Depart from mee ye cursed into everlasting fire, which is prepared for the Divell and his Angels, Mat. 25. 41.
Qu. *How many sorts of Angels be there?*
An. Two: good and bad.
Qu. *Of what substance are good Angels?*
An. Not of the nature and essence of God, nor immortall of themselves; but have their immortality from God, who both gives it unto them, and preserves them in it, and could take it from them if he would.
Qu. *What difference is there betwixt the spirits of men and Angels?*
A. Angels are of a more glorious essence; besides, the spirits of men are joyned unto bodies, the spirits of Angels are not.
Qu. *Are not the spirits of men celestiall?*
A. Yes, not in respect they are drawne from the Nature of God, but in respect of the agreement that is betwixt them.
Quest. *What difference is there betwixt soule and spirit?*
A. A soule is common to all men living, as well Infidels as others: but spirit is properly in those that are regenerate, and borne anew by Faith and the holy Ghost.
Quest. *To whom did Christ first appeare after his Resurrection?*
An. To Mary Magdalen, and afterward three severall times to his Apostles.
Q. *How long was he upon the earth after his Resurrection?*
Ans. Forty dayes, and then he was taken up on high, and a cloud received him, Act. 13. 9.
Qu. *Did hee not ascend before forty dayes, seeing he forbids Mary to touch him, because he was not yet ascended: and tels them, I ascend to my Father, and to your Father? &c.*
A. He did not: he stayd so long to settle and establish the wavering faieh of his Disciples.
Qu. *Where was Christ when he was taken up?*
An. Upon Mount Olivet.

ACTS.

Question.

After that Christ ascended into heaven, whom did he leave on the earth for the building up of his Church?

Answ. His eleven Apostles.

Qu. *How did he strengthen them?*

A. By sending the holy Ghost unto them, ch. 1. 4.

Q. *In what likenesse did the holy Ghost appeare?*

An. In the likenesse of fiery tongues, cha. 2. 3.

Qu. *With what did it endue them?*

An. With the knowledge of languages.

Qu. *To what end?*

An. That they might preach to all Nations.

Qu. *Was that their office?*

An. Yes.

Qu. *Who enjoyned them thereunto?*

An. Christ, chap. 1. 8.

Q. *Upon how many points did their office consist?*

An. Of two.

Qu. *Which be they?*

An. To baptize, and to instruct.

Qu. *How did they baptize?*

An. In the Name of the Father, of the Son, and of the holy Ghost.

Qu. *How did they instruct?*

An. Two manner of wayes.

Qu. *Which be they?*

An. By testifying the Death, Resorrection, and Ascension of Christ: and teaching of Faith, Repentance, and good workes, ch. 2. 23, 24, 25, 28.

Qu. *What power had they given them to confirme their doctrine?*

An. The power of working miracles; as, making the lame to goe, healing the sicke, and raising the dead, cha. 3. 6. & 9. 34. 40.

Qu. *Who stood against them?*

An. The practice of the Divell.

Qu. *Who defended them?*

An. The providence of God.

Qu. *How did the Divell practise against them?*

An. By raising up conspiracies, tumults, commotions, persecutions, slanders, and by bringing them to imprisonment, stripes, and death.

Qu. *To what purpose and end did the Divell doe this?*

An. To overthrow, or at least to stop the course of their preaching, if it had bin possible.

Qu. *How did God defend and preserve them?*

An. He revealed the conspiracies against them, chap. 9. 24. He pacified the tumults and commotions, chap. 10. 35. to 41. He sent them refuge in time of persecution, chap. 14. 6. He converted the hearts of their slanderers, ch. 2. 37. He delivered them out of prison, ch. 5. 19. He comforted them when they were beaten, chap. 5. 41. & 23. 11. and in death hee gave them life, chap. 14. 19.

Qu. *Who conspired against them?*

An. The Jewes.

Qu. *How?*

An. When Paul was imprisoned by them, some forty of them, or more, tooke an oath, that they would not eate nor drinke untill they had slaine Paul, Acts 23. 12, 15.

Qu. *Under what colour would they execute their malice?*

Answ. Under colour to have him brought forth to be examined, and they by the way would murder him.

Qu. *How did God reveale this conspiracy?*

Ans. Pauls sisters sonne over-heard it, and was sent to tell the Captaine of the Castle of it, chapter 23. 20, 21.

Qu. *What did the Captaine when he heard of it?*

Answ. Sent Paul with a power of men for his guard to Cæsarea, to Felix the chiefe Governour.

Qu. *Who raised tumults against them?*

A. The Jewes, & one Demetrius a Silver-smith at Ephesus.

Quest. *Against which of the Apostles did Demetrius raise a tumult?*

An. Against Paul, Caius, and Aristarchus, Paul companions.

Qu. *Why?*

An. Because they spake against Images, by making of which he got his living.

Q. *What was Demetrius intent by this commotion?*

An. To have Paul and his disciples suppresst.

Qu. *How did God prevent his purpose?*

A. The Towne-Clerke pacified the people, and the men were let goe, chap. 19. 35.

Qu. *Who was the Divels instrument, to persecute the Apostles?*

An. Herod in Judea, and the unbeleeving Jewes in Iconium, Thessalonica, and other places.

Qu. *Whom did Herod persecute?*

An. He killed James, and put Peter in prison, chap. 11. 2. 5.

Qu. *Who was Gods instrument to deliver Peter?*

An. An Angel.

Qu. *How was Herod punished for his cruelty?*

A. He was eaten to death with worms, ch. 12. 2.

Qu. *Whom did the unbeleeving Jewes persecute at Iconium?*

An. Paul and Barnabas.

Qu. *How were they delivered?*

Ans. God gave them knowledge of their dangers.

Qu. *Whither went they for refuge?*

Answ. To Listra and Derbe, Cities of Licaonia, chap. 14. 6.

Qu. *Who were persecuted in Thessalonica?*

An. Paul and Sylas.

Qu. *How escaped they?*

An. Their friends sent them away by night to Berea, chap. 17. 10.

Qu. *Who were the Divels instruments to stand the Apostles?*

An. The Jewes.

Qu. *Where?*

An. At Jerusalem.

Qu. *In what manner?*

An. By saying (when they spake all manner of languages) that they were drunke with new wine, chap. 7. 13.

Q. *How did God make them repent their slander?*

Ans. By touching them with remorse of conscience.

Qu. *Who were the Divels instruments to imprison the Apostles?*

Ans. Herod, the Jewes, and the Romane Substitute.

Q. *Who was Gods instrument to deliver them?*

An. An Angel, and such men as he raised to be their friends, chap. 5. 19.

Qu. *How did God comfort the Apostles, when they were beaten?*

A. By speaking unto them in visions, ch. 23. 11.

Qu. *Who was the first Martyr?*

An. Saint Stephen.

Qu. *What was he?*

Answ. One of the seven Deacons ordained by the Apostles.

Qu. *To what end?*

An. To be carefull that no poore of the Church should want relieſe, chap. 7. 1.

Qu. *How dyed he?*

An. He was stoned.

Qu. *By whom?*

An.

An. By the whole multitude of the Jewes.
Qu. *For what cause?*
An. None, but that being full of faith & power, he did great miracles among the people.
Qu. *What comfort did he find in death?*
An. Unspeakable, hee saw heaven open, and the son of man sitting on the right hand of his Father.
Qu. *What did he to his persecutors?*
A. Not only forgave them, but prayed that that sin might never be imputed to them.
Qu. *What may we learne from St. Stephen.*
An. Zeale for God, patience for our selves, charity to our enemies.
Qu. *To which of the Apostles did he give life in death?*
An. To Paul.
Qu. *In what manner?*
A. When Paul was stoned by the men of Listra, and carried out of the City for dead, God raised him up againe, even in the middest of the Disciples that stood about him, cha. 14. ver. 19. 20.
Quest. *What learne we by the sequell of this discourse?*
An. That God, by simple men, in spight of all tyranny, repleniſhed the whole world with the sound of the Gospel.
Qu. *But Paul, as wee reade in the eight Chapter, persecuted the Church, and consented to the death of Stephen, how came he then to be an Apostle?*
An. The Spirit of God (in whose hands are the hearts of all men) converted him from a persecutor to a Preacher; so that amongst all the Apostles none was more zealous, nor added more soules to the Church than he did.
Qu. *How doth that appeare?*
Answ. By his painfull travell through many Countries, his stripes, imprisonment, stoning, danger by land and sea, which hee joyfully suffered for the love of Christ Jesus.
Qu. *Why did God suffer his chosen servants to be so injuriously handled of the world?*
An. For three reasons.
Qu. *Which be they?*
An. That he himselfe might be the more glorified by their deliverance, their enemies more justly condemned, and his servants more worthy of their reward in heaven.
Qu. *As they were pain[illegible]teach, were the people as ready to follow th[illegible]trine?*
An. Many were, of thos[illegible]hose hearts were prepared for that calling; but otherwise they that were not, refused.
Qu. *It appeareth then, that faith is the only gift of God?*
An. It is, and increaseth in us by hearing of his Word, as appeareth by Lydia, the woman of the Thyatirians, whose heart the Lord opened, that she attended to the doctrine of St. Paul, ch. 16. 14.
Quest. *What strange conversions were there made by the Apostles?*
Ans. The conversion of the Ethiopian Eunuch, of Cornelius, and Pauls Jaylor.
Qu. *Why did the conversion of these men seeme more strange than the rest?*
Ans. Because in the eye of the world, both for their calling and quality, they seemed more unlikely to be converted than any other.
Qu. *How?*
An. The Eunuch was of the Heathen that worshipped strange gods, chap. 8. 37. Cornelius a souldier, whose sterne profession might seem to harden his heart against the first impression of Christian faith, chap. 10. 5. and the Jaylor a forward minister to execute the cruelty of such as persecuted Christ and his Church.
Qu. *How did the converted shew themselves afterward to be Christians?*
An. By their workes.
Qu. *What be they?*
An. The Eunuch planted the Gospel in Ethiopia: Cornelius used much praier and almes-deeds: and the Jaylor dreſt the wounds of Paul and Silas, and refreshed them with meat.
Qu. *It is not then enough for us to be Christians in name, but we must also be so in nature?*
An. No: for otherwise we shall be sure to undergoe the wrath of God.
Qu. *By what example?*
An. By the example of Ananias and Sapphira, and of Eutichus.
Qu. *What were their faults?*
An. In that whereas it was a custome amongst them, to imploy all their goods to the benefit of their brethren, they kept back a part to their own private use.
Qu. *How were they punished?*
An. With sudden death, chap. 5. 5. 10.
Qu. *If God sheweth such severity upon them, in that they distributed not their whole substance to the maintenance of Christian charity, what ought they to feare that wil bestow nothing, no, not so much as the superfluity of their riches to the relieving of their distressed brethren?*
An. Not only death of body in this World, but destruction of soule and body in the World to come, unlesse they amend.
Qu. *Wherein did Eutichus offend?*
An. Being of the Congregation of the faithfull, as he sate with others to heare Paul preach, neglected his doctrine (as in many Sermons with us we may see the like) and fell into a sleep.
Qu. *How did God punish him?*
An. He made him an example to the whole assembly, by suffering him to fall from the third loft, so that he lay for dead, till Paul revived him.
Qu. *But our Christians sit low, and in their pewes, and therefore need feare no such danger?*
Answ. True, they need not feare falling to the ground, but they may sit in dread of a greater fall.
Qu. *What is that?*
An. From the top of heaven to the bottome of hell, if when they should heare the Word of God, they suffer sleep to stop their eares.

S. PAULS Epistle to the *Romanes.*

Question.

WHat was the cause that the Apostles wrote Epistles?
Answ. The variety of Nations, whom they had converted, with whom they could not alwaies in person be conversant, and therefore they sent their mindes unto them in writing.
Qu. *To what end?*
An. To cherish their young faith, which otherwise, like a greene tree that hath not taken deep root, might be shaken with contentions & errour.
Qu. *Was there any such thing in Rome, at such time as S. Paul sent his Epistle thither?*
An. Yes.
Qu. *What was it?*
Answ. The Jewes began to dispise the Gentiles, and the Gentiles the Jewes.

Q. *Wherefore did the Jewes despise the Gentiles?*

An. They thought them unworthy to be partakers of grace through Christ, because they were not under the Law as well as they.

Qu. *How did the Gentiles despise the Jewes?*

A. They thought them more unworthy of Gods favour through Christ, because they had refuted him for their Messias, to whom only he was sent.

Qu. *How did Paul take up this controversie?*

An. By proving them both guilty of monstrous sins; and therefore unfit either to reprove other.

Qu. *Of what doth he prove the Gentiles guilty?*

An. Of Idolatry: for though they had not the Law written, yet by the frame of Heaven and Earth, they could not but know there was an Omnipotent God: and therefore they ought not to have worshipped Idols, ch. 1. 20.

Qu. *What doth he hold the Jewes guilty of?*

An. Of Presumption: in thinking they could be justified by the Law, so that neither in the Law, nor out of the Law, that is, before the Law was given, can there be any righteousnesse.

Qu. *What then must they depend upon for their justification?*

Ans. Only faith in Christ Jesus, who hath performed the Law for them; for to heare the Law was no cause of justification, but to performe the Law, which none was able to doe, but onely the Son of God, ch. 2. 13. & 3. 20. 29.

Qu. *How doth Paul distinguish of the Law?*

An. Into the Law of the Letter, and the Law of Faith.

Qu. *What doth the Law of the Letter?*

An. Shew us what sin is, but not purge us from sinne.

Qu. *What is the Law of faith?*

An. Righteousnesse obtained without the Law.

Qu. *How proveth he that?*

An. By the example of Abraham, who was justified by faith, before he was circumcised, that he might not thinke circumcision the cause of his justification, cha. 4. 10.

Qu. *How then doth he draw the Jew and Gentile to agreement?*

A. By shewing them, that both the circumcised, and the uncircumcised shalbe saved, if they beleeve.

Qu. *What doth beliefe bring?*

An. Peace of conscience towards God, through our Lord Jesus Christ, cha. 5. 1.

Qu. *What doth peace of conscience bring?*

An. Joy in tribulation.

Qu. *What tribulation?*

An. Patience.

Qu. *What patience?*

An. Experience.

Qu. *What experience?*

An. Hope, that will not deceive us.

Qu. *How is our hope made undeceivable?*

An. By the Love of God.

Qu. *Wherein?*

Answ. In that when we were yet his enemies, he gave his only begotten Son to death.

Qu. *How became we Gods enemies?*

An. By the sin of Adam.

Qu. *Whether was greater, the condemnation that came through the sin of Adam, or the justification that came through the righteousnesse of Christ?*

Ans. The justification that came by the righteousnesse of Christ.

Qu. *Why?*

An. Because by one sinne only came damnation: but Christ by righteousnesse hath forgiven many sins; that is, not only the sinnes of Adam, whereof we were guilty: but many other sins of our owne which we have since committed.

Qu. *What bringeth us to the knowledge of sin?*

A. The Law: for we had not known lust to be sin if the Law had not said, Thou shalt not lust.

Qu. *Then the more sinne is manifested, the more grace abounds.*

An. It doth.

Qu. *May we therefore sin, that grace may abound?*

An. God forbid.

Qu. *Why not?*

Answ. Because, when in Baptisme we are made partakers of grace, we dye to sinne, and rise again to newnesse of life, ch. 6. 6.

Qu. *What is it to dye to sin?*

An. To abolish the workes of the flesh.

Qu. *What is it to rise to newnesse of life?*

An. To follow the workes of the spirit.

Qu. *What call you the workes of the spirit?*

Answ. Faith, Charity, Peace, Concord, Mercy, Love, &c.

Qu. *What call you the workes of the flesh?*

An. Pride, envie, Sloath, Gluttony, Uncharitablenesse, &c.

Qu. *How are they rewarded?*

A. With death: for the reward of sin is death, chap. 6. 23.

Qu. *How are the works of the spirit rewarded?*

An. With eternall life, cha. 6. 23.

Qu. *Are we all subject to death by the Law?*

An. We are.

Q. *How then can the cause be good, which is cause of much ill?*

A. Yet the Law is holy and good, and ordained to give us life, but that sinne working in us, altered the property of the Law, so that in stead of life we finde death, ch. 7. 10.

Qu. *How shall we avoide this danger?*

An. By living after the spirit.

Qu. *Who are they that live after the spirit?*

Ans. Such as God in his fore-knowledge hath predestinated thereunto, ch. 8. 30.

Qu. *Are all men predestinated to be saved?*

An. No, some are made vessels of wrath to destruction, as other some are made vessels of mercy prepared for glory, ch. 9. 15.

Qu. *Is God then the cause of any mans condemnation?*

An. No, but sin, which reigneth in man.

Q. *What are they called, which are ordained to saved?*

An. The children of God.

Qu. *How are we made the children of God?*

An. Three manner of wayes.

Qu. *Which be they?*

An. By Election, Creation, and Adoption.

Qu. *Why are those blessings bestowed upon us?*

An. Not for any desert of ours, but through the meere mercy and love of God.

Qu. *What recompence doth hee require of us for them?*

An. Nothing but love.

Qu. *How is our love showne?*

An. If we suffer neither tribulation, persecution, famine, nakednesse, perill, nor sword, to separate us from Christ.

Qu. *When are we separated from Christ?*

An. When we love our sin more than him, and forsake his will to follow our owne.

Quest. *Why must we endure any extremity, rather than revolt from God?*

An. Becau

Anſ. Becauſe the afflictions of this life are not worthy of the glory which ſhall bee ſhowne unto us in the life to come, ch. 8. 18.

Qu. *Do we obtaine that glory then by workes?*

Anſw. No, but by the mercy of God onely, yet the workes and the good motions of the Spirit teſtifie to our conſciences in the meane ſpace, that ſuch a reward is laid up for us.

Qu. *How are we put from that glory?*

An. Only by our ſins.

Qu. *To whom was this covenant of glory made?*

A. To the Jewes firſt, and then to the Gentiles.

Qu. *How did the Jewes loſe it?*

A. By thinking to become righteous by the Law.

Qu. *How did the Gentiles obtaine it?*

Anſw. By beleeving in Chriſt ſo ſoone as they heard of his Name, cha. 9. 30.

Qu. *Why could not the Jewes be righteous by the Law?*

Anſ. Becauſe they could not fulfill the Law.

Qu. *Are the Gentiles then righteous by fulfilling the Law?*

An. They are.

Qu. *How do they fulfill the Law?*

Anſw. Not in themſelves, but in the worke of Chriſt, who hath fulfilled it for them, and for all others that beleeve in him, ſo that his righteouſneſſe is become theirs, ch. 10. 4. 6.

Qu. *Are all the Jewes rejected?*

A. No, God hath reſerved a remnant to be ſaved.

Qu. *Are all the Gentiles accepted?*

Anſ. No, but onely ſuch as doe heare the Word, and beleeve.

Qu. *But ſome have not heard the Word; therefore they ſhall be excuſed.*

A. Not ſo: the ſound thereof is gone through the earth; therefore none can plead ignorance, c. 10. 18.

Qu. *Becauſe we are Gentiles, and accepted by our Lord in the place of unbeleeving Jewes, ought we to deſpiſe them in reſpect of our ſelves?*

An. No.

Qu. *Why?*

An. Becauſe we are not ſo accepted, but we may be rejected; nor they ſo rejected, but they may be received: for if God grafted us into the true Vine, which were but wilde branches, much more may he graffe the Jewes, which were true branches, into the true ſtocke againe, ch. 11. 17.

Qu. *Why doth S. Paul urge this ſimilitude?*

A. To ſhut up the contention between the Jewes and the Gentiles, that neither ſhould deſpiſe other, becauſe they were alike in beliefe and unbeliefe.

Qu. *After the deciding of this controverſie, and certaine principall points of religion (as Faith and Juſtification) declared, wherein doth Paul ſhew we ought to ſtrive to excell one another?*

An. In unity and uprightneſſe of life.

Qu. *How is that to be performed?*

An. By offering up our ſelves a lively ſacrifice to God.

Qu. *What is a lively ſacrifice?*

An. To put off the workes of darkneſſe, and put on the armour of light.

Q. *How muſt we caſt off the works of darkneſſe?*

Anſ. By conforming our ſelves after the will of God, & not after the faſhion of the world, ch. 12. 2.

Qu. *What are the workes of darkneſſe?*

An. To imbrace pride rather than humility, luſt rather than chaſtity, hate rather than love, rebellion rather than obedience, gluttony rather than abſtinence, &c.

Qu. *What is the armour of light?*

An. To diſpoſe our mindes after the contrary.

Q. *It ſeems then by being commanded to ſacrifice our ſelves, that every Chriſtian is a Prieſt.*

An. True, we are.

Qu. *How are we conſecrated?*

A. Not by the infuſion of oyle, but by the inſpiration of the holy Spirit.

Qu. *When?*

An. At our Baptiſme.

Queſt. *Doe all Chriſtians ſerve in the office of Prieſthood?*

An. No.

Qu. *Why?*

Anſw. Becauſe their ſacrifice is not ſuch as it ſhould be.

Qu. *How comes that to paſſe?*

Anſ. By reaſon they preferre not ſorrow before joy, death before life, rebuke before honour, enemies before friends, for the love of Chriſt, and as he in his life did for our example.

Qu. *To whom is it given to do thoſe things?*

An. To all, but not after a like meaſure.

Qu. *What muſt they doe, that have priviledge of grace above others.*

An. Not boaſt of it, but helpe to furniſh them that want, ch. 11. 2.

Qu. *By what example are we taught ſo to doe?*

Anſ. By the example of the members of a mans body: for as when the foote is offended, the reſt of the members, as the eye, hand, and tongue, ſtraighe miniſter unto it; ſo ought it to be in the members of Chriſt his body, when one faints, the reſt muſt relieve it.

Qu. *Who is the head of the myſticall body?*

An. Chriſt.

Qu. *Who are the eyes?*

An. His Preachers.

Qu. *Who are the eares?*

An. Hearers of the Word.

Qu. *Who are the hands?*

An. The Magiſtrates.

Qu. *Who are the feet?*

An. The Subjects.

Qu. *What is the duty of a Preacher?*

An. To teach with ſincerity.

Qu. *What is the duty of an hearer?*

An. To attend with reverence.

Qu. *What is the duty of a Magiſtrate?*

An. To rule with juſtice.

Qu. *What is the duty of a Subject?*

An. To obey with love.

Qu. *What are the ſinewes that binde theſe joynts of the myſticall body together?*

An. Compaſsion and brotherly love.

Qu. *What is compaſſion?*

An. A ſuffering with our Chriſtian brethren, or a like feeling of the heart that we ſhew to them, as if it were hapned to our ſelves.

Qu. *What doth it produce?*

A. A diſtributing to their neceſsity: as counſell to them that erre, comfort to them that mourne, and food to them that hunger, cloathing to them that are naked, and harbour to them that are harbourleſſe, cha. 12. 15. 17.

Qu. *How are theſe vertues performed in us?*

An. By continuance in prayer.

Qu. *What vices are contrary to compaſſion?*

An. Hate, revenge, arrogancy, and ſelfe-love.

Qu. *Why muſt we not hate?*

A. Becauſe God hath commanded love, ch. 2. 14.

Qu. *Why muſt we not revenge?*

An. Becauſe revenge is the Lords, ch. 12. 16.

Quest. *Why must wee not bee arrogant and high-minded?*

Answ. Because we are all of one linage, and no man hath any thing of himselfe, but what is given him of God.

Qu. *What is selfe-love?*

An. To be wise in our own conceits.

Qu. *Doth our duty only extend to the body of our Christian brother?*

An. No, but to his minde also.

Qu. *How is that?*

An. Wee must take heed, that we offend not his conscience, by eating of meates, or observation of dayes, chap. 14. 21.

Quest. *When are these precepts to bee put in execution?*

An. Out of hand.

Qu. *Why?*

An. Because the time of our salvation draweth neare, chap. 13. 11.

Qu. *When to be left off?*

An. Not till death.

Qu. *Why?*

An. Because whether we live or die, we live and dye to the Lord, chap. 14. 8.

Qu. *How doth S. Paul conclude this Epistle to the Romanes?*

An. With two things.

Qu. *Which be they?*

An. With Exhortation and Prayer.

Qu. *What doth he exhort them unto?*

An. The reading of the Scriptures, thanksgiving, and to beware of false Prophets.

Qu. *Why doth he exhort them to reade the Scriptures?*

A. Because whatsoever is written, is written for their and our instruction, cha. 15. 4.

Qu. *Why to thanksgiving?*

A. Because of the mercy of God shewed unto all.

Qu. *Why to beware of false Prophets?*

Answ. Because they raise divisions and opinions in the Church, contrary to the Doctrine of Christ, chap. 16. 16.

Qu. *What is his prayer?*

Answ. That we might be filled with all joy and peace that comes by faith, and with all abundance of hope.

Qu. *What is hope?*

Answ. An assured expectation of blessednesse to come, to which Christ Jesus bring us, *Amen.*

Qu. *From whence did Paul write this Epistle?*

An. From Corinth.

1.CORINTHIANS.

Question.

WHere was Paul, when hee writ this Epistle to the Corinthians?

An. In Syria.

Q. *What was the cause that moved him to write?*

An. The Sects and Divisions that in his absence tooke root in the Church of Corinth.

Qu. *What were they?*

An. Some held of Paul, some of Apollo, and some of Cephas.

Qu. *How doth he reprove them?*

An. By shewing them, that Christ is one, and his Religion one: and therefore ought not to be divided. And howsoever Paul, Apollo, and Cephas plant, it is nothing, except God give the increase, chap. 3. 6.

Qu. *Whence then proceeds the knowledge of the Scriptures?*

An. From the Spirit of God, chap. 2. 12.

Qu. *Who is the meanes?*

An. The Preachers, ch. 3. 9.

Qu. *How are they to be esteemed?*

An. As Ministers of Christ, Stewards of the Mysteries of God, and such as stand in his stead.

Qu. *How ought they to deliver the Word?*

Ans. Not in the inticing speech of mans wisedome, but in the plain evidence of the spirit, ch. 2. 4.

Qu. *Why?*

An. Because the wisedome of the world before God is foolishnesse, and that which the world accounts foolishnes, is wisdom before God, ch. 3. 19.

Quest. *What is their offence then, that perswade themselves that the Gospel is not well taught, without it be set forth with eloquence of speech?*

An. They make the Crosse of Christ of none effect, attributing that unto men, which belongs to the power of God, chap. 1. 17.

Qu. *What are the inconveniences which come by controversies in Religion?*

An. Vice passeth away unpunished, and the congregation is scandalized, chap. 5. 1. &c.

Qu. *What bee the vices Saint Paul noteth in the Corinthians?*

Ans. Arrogancy, incest, going to Law one with another, and fornication.

Qu. *How would he have arrogancy reclaimed?*

A. By humility: If any man among you seeme to be wise in this world, let him be a foole, that he may be wise, chap. 3. 18.

Q. *How incest?*

A. By excommunicating the party, ch. 5. 5.

Qu. *How going to Law?*

An. By chusing some one or other of their brethren to set concord betweene them, without expence of time, and further charge, cha. 6. 5.

Qu. *How fornication?*

An. By marriage: To avoid fornication, let every man have his wife, cha. 6. 5.

Quest. *Which doth he most commend, marriage or the single life?*

An. The single life.

Qu. *Why?*

A. Because it is most apt for the service of God, by reason it is freed from those cares the other is intangled with, ch. 2. 31. 33.

Qu. *Doth not he likewise taxe them of Idolatry?*

An. Yes, and of thinking the Minister a burthen to the congregation.

Que. *How doth he reprove the first?*

An. By shewing, that although they feare God in heart, yet it is not lawfull for them to eate with Idolaters.

Qu. *Why?*

Answ. Because in so doing, they [illegible] wound the weake consciences of others, ch. 8. 2. [illegible]

Qu. *How doth he reprove the second?*

Answ. By shewing, that hee which feedeth the flocke, is worthy to eate of the milke of the flocke, chap. 9. 7.

Quest. *By whose example doth he teach them to avoide these enormities?*

An. By the example of the Jewes, who were ambitious, full of strife, despisers of the Prophets, and profaners of holy things, chap. 10.

Qu. *Why are they taught to avoid these things?*

A. Because their bodies are the temples of God, and therefore they ought not to make them the temples of the Divell, by suffering themselves to be

polluted

polluted with such uncleanneſſe, chapt. 3. 1.

Qu. *When do they avoid them?*

A. When they do all things in purity of ſpirit, and edification, cha. 2. 4. 5.

Qu. *What is the beſt ground of edification?*

An. Love.

Qu. *How do you prove that?*

An. Becauſe he that teacheth, although he ſpeak with the tongue of an Angel, and have not love, is like a tinkling Cymball, chapt. 13. 1. Hee that hath faith able to remove mountaines, and wants love, it is nothing, verſe 2. And he that giveth all he hath to the poore, and is without love, profiteth nothing, ver. 3.

Qu. *Love then is neceſſary in all the points of Religion.*

An. It is: for he that comes to the Lords table without love, is an unworthy gueſt; and hee that prayeth, and is not in love, calleth for vengeance on himſelfe.

Qu. *Wherein did the Corinthians abuſe prayer?*

A. In not obſerving the cuſtome of time.

Qu. *What was that?*

An. To pray bare-headed, cha. 11. 4.

Qu. *Wherein did they abuſe the Lords Supper?*

An. In that ſome came with a carnall deſire to eate, and ſome had filled themſelves before, c. 11. 21.

Qu. *What was the preſumption of their women?*

An. They took upon them to teach, which is not allowable, cha. 14. 24.

Queſt. *What principall thing was to be obſerved amongſt the teachers?*

A. Not to teach to pray in a ſtrange tongue, by which the people could not be edified, nor whereunto they could ſay *Amen*, chap. 14. 2. 16.

Q. *What is the laſt errour Paul confuted in them?*

An. Their doubting of the reſurrection.

Qu. *How doth he confute it?*

A. By ſhewing that Chriſt is riſen, which is the firſt fruit of them that ſhall riſe, cha. 15.

Qu. *How doth he prove that Chriſt is riſen?*

An. By the teſtimony of the Apoſtles, and of others that ſaw him: but leſt this might not be ſufficient, he confirmes it alſo by reaſon.

Qu. *How is that?*

An. That unleſſe there be a Reſurrection, Faith and Preaching are both in vaine, chap. 15. 14.

Qu. *How doth Paul conclude this Epiſtle?*

Anſw. With an Exhortation for the reliefe of the poore.

2. CORINTHIANS.

Queſtion.

FRom whence was the ſecond Epiſtle to the Corinthians written?

A. From Philippi a City in Macedonia.

Queſt. *What are the principall circumſtances to be conſidered?*

An. Three.

Qu. *Which be they?*

An. The cauſe why he writ, the perſons whom he toucheth, and the matter whereof he treateth.

Qu. *What was the cauſe of his writing?*

An. The inflexible nature of ſome, that notwithſtanding his former perſwaſions, ſtill deſpiſed his authority.

Qu. *Who are the perſons?*

An. The falſe teachers, himſelfe, and the Corinthians.

Queſt. *What is the matter?*

An. A confutation of his Detractors, and a confirmation of his owne Doctrine.

Qu. *How confutes he his Detractors?*

An. By proving them teachers, not for love, but to fill their owne bellies, and that they were boaſters of other mens labours, ch. 10. 15. & 11. 20.

Qu. *How doth he confirme his owne doctrine?*

An. Three wayes.

Qu. *How is that?*

Anſw. Firſt, in reſpect of the ground thereof, which is Chriſt Jeſus, chap. 4. 5. Secondly, in reſpect of the fruit, which it had brought forth in them, which was faith, patience, and love, cha. 8. 7. & 9. 2. Thirdly, in reſpect of his owne conſtancy, whom the perſecution of the world had ſealed the true Miniſter of God.

Qu. *How?*

A. In that neither impriſonment, ſtripes, watching, faſting, ſtoning, danger by ſea, nor danger by land could terrifie him from his proceeding in his calling, chap. 6. 4. & 11. 24. to 30.

To the GALATIANS.

Queſtion.

WHat was the cauſe Paul writ to the Galatians?

A. Their declining from that which he had taught them.

Qu. *What was that?*

An. Faith in Chriſt Jeſus.

Qu. *How declined they from Faith?*

An. In thinking to be juſtified by the workes of the Law.

Qu. *How doth he reprove them?*

Anſw. By ſhewing, that as many as are of the workes of the Law, are under the curſe, ch. 3. 10.

Qu. *How were they delivered from this curſe?*

Anſw. Chriſt hath redeemed us by being made a curſe for us, chap. 3. 13.

Qu. *What doth he then counſell them to do?*

An. To forſake the beggarly traditions of the Law, as Circumciſion, and the obſervation of daies and times, chap. 4. 9. 10.

Qu. *What was the reaſon?*

An. Becauſe neither Circumciſion, nor Uncircumciſion availe any thing, but a new creature, chap. 5. 15.

Qu. *What is underſtood by a new creature?*

An. One regenerated by Faith, as being dead to ſin, and riſen againe through Chriſt, to newneſſe of life, cha. 2. 15. 20.

Qu. *How are we knowne to be regenerate?*

An. If we bring forth the fruits of the Spirit.

Qu. *What are the fruits of the Spirit?*

A. All kinds of Chriſtian vertue, love, joy, peace, long-ſuffering, gentleneſſe, goodneſſe, faith, meekneſſe, temperance, &c. cha. 5. 22.

Queſt. *Is there no law againſt them that live in this eſtate?*

Anſw. There is none that hath any condemning power over them.

Qu. *What are the fruits of the fleſh?*

A. Luſts againſt chaſtity, as adultery, uncleanneſs; againſt religion, idolatry, witchcraft; againſt charity, envie, murder, &c. againſt temperance, gluttony, drunkenneſſe, &c.

Qu. *What ſhall become of them that delight in theſe workes of the fleſh?*

A. They ſhall not inherite the Kingdom of God.

Qu. *Where*

Qu. *Where was Paul, when he writ this Epistle?*
An. At Rome.

PAUL to the *Ephesians.*

Question.

WHat were these Ephesians that Saint Paul writeth to?

Ans. Inhabitants of the chiefe City of Ionia in Asia minor.

Qu. *Who converted them to Christianity?*

An. Saint Paul, about 12. yeares after the Resurrection of our Saviour, Act. 19.

Qu. *What was the estate of the Ephesians, when Paul writ unto them?*

Ans. As it is of all those amongst whom Gods wrath hath bin sowne.

Qu. *How is that?*

An. The good seed of Pauls Doctrine was mingled with the cockle and weeds of false teachers.

Qu. *In such a needfull businesse, how chance he did not rather go unto them than write?*

A. Because he was a prisoner in Rome.

Qu. *What method doth he use in confirming the Ephesians in the faith, which he had before taught them?*

A. First, he useth an Admonition, then a Praier, and last of all, an Exhortation.

Qu. *Of what doth he admonish them?*

An. Of foure things.

Qu. *Which be they?*

An. First, he shewes, that they were predestinated to the calling of Christians, before the foundation of the world; & therefore there was nothing that had hapned unto them by chance, cha. 1. 4. 11. Secondly, he puts them in minde, that the ground of their faith is Christ Jesus, to whom all power both in Heaven and Earth was given; and therefore they needed not to stand doubtfull of their reward, cha. 1. 20. to 23. Thirdly, he records in what estate they were before they were called.

Qu. *What was that?*

An. That they were under the power of Sathan, and dead through sinne; and therefore being now quickned by the Spirit of Christ, the farther they were off from grace, the greater debters they were now for the same, chapt. 2. 4. 5. Fourthly, hee bids them not faint, because of the persecution which they saw was laid upon him.

Qu. *What reason shewes he for that?*

A. Because it was to their glory, ch. 3. 13.

Qu. *In what respect could his persecution bee to their glory?*

Ans. In this, that seeing him constantly endure imprisonment and death, for the truth of the Gospel which he had preached unto them, they might assure themselves his Doctrine was the Word of God, and no tradition of man.

Qu. *For what doth he pray to God for them?*

An. For three things.

Qu. *Which be they?*

Answ. First, for the strength of his holy Spirit, chap. 3. 19. Secondly, that he would give them a faithfull heart, cha. 3. 17. And thirdly, to endue them with unfained charity.

Qu. *How manifold is his exhortation?*

An. Twofold.

Qu. *As how?*

An. Generall and particular.

Qu. *What is his generall exhortation?*

Ans. Certaine observations common to all men, to walke worthy of their calling, chapt. 4. 1.

Qu. *What is their calling?*

An. Christianity.

Qu. *What is the end thereof?*

An. Eternall life.

Qu. *Who hath called us thereunto?*

An. God the Father, by his Sonne Christ Jesus, chap. 3. 11.

Qu. *By what meanes?*

An. By two kind of meanes.

Qu. *Which be they?*

Ans. First, by outward meanes, as by afflictions, and persecutions: and secondly, by inward means; as by the working of Gods Word in our hearts, and the wholesome admonition of his holy Spirit, chapt. 4. 1o.

Q. *How may we walke worthy of our vocation?*

An. If we avoide lying, anger, theft, filthy speaking, and imbrace humility, meeknesse, patience, charity, & unity of spirit, ch. 4. 2. 3. & ver. 25. to 31.

Qu. *What is humility?*

A. Not to preferre our selves before others, nor to despise others in respect of our selves.

Qu. *What is meeknesse?*

An. Not to be easily moved to anger.

Qu. *Is it not lawfull then to be angry with such as offend?*

An. Yes, so we be not angry unto sin, nor let the Sun go downe upon our wrath, cha. 4. 26.

Qu. *How may we be angry, and not sin?*

Answ. If we bridle our fury, that we break not forth into any wicked and unlawfull thoughts, words, or deeds.

Qu. *What is patience?*

An. A quiet digesting of wrong, and leaving the revenge to God.

Qu. *What is charity?*

An. A compunction of heart, whereby one Christian is incited to helpe and succour another.

Qu. *What call ye the unity of the spirit?*

Ans. An agreement together of Gods people in true faith and doctrine, without sect or dissention.

Qu. *Why ought we to walke in unity of spirit?*

An. Because God, which hath created us, Christ which hath redeemed us, and the holy Ghost which hath sanctified us, is but one: and the means whereby wee are saved one, that is to say, Faith; and therefore we ought to agree together in minde, as children of one Father, or as Heires, ordained all for one happy inheritance, ch. 4. 4. 5. 6.

Qu. *Having declared what the vertues are which Saint Paul would have us follow, rehearse the vices which he would have us avoide.*

Answ. Lying (as I said before) theft, anger, filthy speaking, and out of the fifth chapter, covetousnesse, fornication, drunkennesse, false doctrine, foolish and idle jesting.

Qu. *What is a lye?*

Ans. A counterfeit and false declaration of the thought and minde, as when we speake one thing, and thinke another.

Qu. *What is theft?*

An. Not only to steale with the hand, but all manner of deceit and unlawfull gaine.

Qu. *What is anger?*

An. A desire of revenge for some wrong done unto us, or unto them whom we love.

Qu. *Of how many sorts is it?*

An. Of two.

Qu. *Which be they?*

An. Naturall, or Diabolicall.

Qu. *What call you Naturall anger?*

An. The

An. The anger that is in a Magistrate towards the Subject, a Father towards his childe, or a Master towards his servant or scholar, for the due correction of such vices as they perceive in them, to the dishonour of God.

Qu. *What is Diabolicall anger?*

An. So to be incenst, as to wish the destruction of any one.

Qu. *Wherein consists filthy communication?*

An. In swearing, cursing, blaspheming, immodest words, and idle jesting.

Qu. *How must Christians then frame their daily conference?*

An. In such sort, as it may be to the edification one of another, speaking unto themselves in Psalmes and Hymnes, and spirituall Songs, and giving thankes to God for all things, cha. 5. 19. 20.

Qu. *What is covetousnesse?*

Ans. A greedinesse to gaine, without regard of their owne necessities, or the necessity of others.

Qu. *What is fornication?*

A. A polluting of the soule with lust of the body.

Qu. *What is drunkennesse?*

A. A confounding of reason and the senses with immoderate drinking.

Qu. *What is false doctrine?*

Ans. Any thing that is taught contrary to the truth of Gods Word.

Qu. *How are they said to leade their lives, that delight in any of these abuses?*

An. Improvidently.

Qu. *Why?*

An. Because they neglect the will of God, to follow their owne wayes.

Qu. *How are they said to leade their lives, that abhorre them?*

An. Circumspectly.

Qu. *Why?*

Ans. Because they preferre the will of God before their owne imagination, ch. 5. 15. 17.

Qu. *What is Pauls particular exhortation in this Epistle?*

A. The duty of husbands and wives, parents and children, masters and servants.

Qu. *What is the duty of husbands towards their wives?*

Ans. To love them as Christ loved the Church, who gave his life for it, ch. 5. 25.

Qu. *What is the duty of wives towards their husbands?*

An. To submit themselves unto their husbands, as unto the Lord, cha. 5. 22.

Quest. *What is the duty of parents towards their children?*

Answ. Not only to feed and cloath them, but to bring them up in the feare of the Lord, ch. 6.

Qu. *What is the duty of children towards their parents?*

An. To honour and obey them with bodily reverence, and with the unfained love of the heart, chapt. 6. 12.

Quest. *What is the duty of Masters to their servants?*

An. Not to defraud them of their due, nor to use cruelty towards them, remembring that they themselves have also a Master in Heaven, ch. 6. 11.

Quest. *What is the duty of servants to their Masters?*

An. To obey and labour for them in singlenesse of heart, and not with eye-service.

Qu. *How is that?*

An. To do all things (whether their Master be absent or present) as if God beheld them.

Qu. *How doth S. Paul wish the Ephesians, and in them us, to arme our selves for the accomplishing of these, and all other duties?*

An. First, to gird them with the girdle of truth. Secondly, to put on the breast-plate of righteousnes. Thirdly, to be shod with the shooes of the preparation of the Gospel of peace. Fourthly, to take the shield of faith. Fiftly, the helmet of salvation. Sixtly, the sword of the Spirit, ch. 6. 14. to 17.

Qu. *What is understood by the girdle of truth?*

An. A binding of our selves to the observation of the Word of God.

Qu. *What by the breast-plate of righteousnesse?*

An. A good conscience or innocency of life.

Qu. *What by the shooes of peace?*

An. Friendly and quiet conversation.

Qu. *What by the shield of faith?*

Answ. The righteousnesse of Christ, able like a brazen shield, to protect and cover us from the darts of the World, the Flesh, and the Divell.

Qu. *What by the helmet of salvation?*

An. The strength and the power of Christ, being for our sake vanquisher of hell, death, and sin.

Qu. *What by the sword of the Spirit?*

An. The Word of the everliving God, which, as a sword, we must draw forth to defend our selves, and offend our spirituall enemies.

Qu. *What is the speciall quality required in him that is thus armed?*

A. Prayer, and continuall watchfulnesse, ch. 6. 18.

To the PHILIPPIANS.

Question.

WHat were the *Philippians?*

Ans. Exiles of Philippi, a City in Macedonia, where S. Paul had planted the Gospel.

Qu. *What moved him to write unto them?*

An. Two things.

Qu. *Which be they?*

Ans. First, the generall care he had for all the people of God. Secondly, that he might shew his thankfulnesse toward the Philippians.

Qu. *For what?*

An. For sending him reliefe, after they knew he was prisoner in Rome.

Qu. *By whom did they send him reliefe?*

A. By Epaphroditus, a professor of the Gospel.

Qu. *How doth he shew his thankfulnesse toward them?*

An. Two wayes.

Qu. *Which be they?*

An. First, in praising God for them; and then in praying unto God for them.

Qu. *How doth he praise God for them?*

An. In that it had pleased him to receive them into the fellowship of the Gospel, ch. 1. 5.

Qu. *In what sort doth he pray to God for them?*

An. Three manner of waies.

Qu. *Which be they?*

An. First, that God, which had begun this good worke in them, would continue it untill the day of Christ Jesus, cha. 1. 8. Secondly, that they might be able, through his grace, to discerne true Doctrine from false, ch. 1. 10. Thirdly, that they might abound in love, and the works of righteousnes, ch. 1. 11.

Qu. *How doth he encourage them, lest his imprisonment should make them faint?*

An. Three wayes.

Qu. *Which be they?*

An. First,

An. First, in respect of others. Secondly, of himselfe. Thirdly, by the example of Christ.

Qu. *How in respect of others?*

An. That as others, in beholding his constancy, were boldned, and did more frankly professe Christ, so he hoped they would do, cha. 1. 14.

Qu. *How doth he encourage them in respect of himselfe?*

An. That as hee knew Christ should be magnified in his body, whether he lived or dyed; so he doubted not but that they should bee of the same minde, chap. 1. 10.

Qu. *How by the example of Christ?*

An. That as Christ, being God, became man; being free, became bound; being Lord and Master over all, became a servant to all; and for our sake was content to suffer all reproach and tyranny, yea, death it selfe: so we for his sake should not refuse to do the like, chap. 2. 5. to 11.

Qu. *What reason doth he alledge, the better to perswade us thereunto?*

An. A two-fold reason.

Qu. *What is that?*

An. First, as touching the reward of our persecutors. Secondly, as touching the reward of us that are persecuted.

Qu. *What doth he say shall be the reward of our persecutors?*

An. Perdition.

Qu. *What of us that are persecuted?*

An. Salvation, cha. 1. 28.

Qu. *How doth he conclude these circumstances?*

A. With a necessity to suffer with Christ, if we will be thought to beleeve in Christ, ch. 1. 29.

Q. *What doth Paul exhort us unto in this Epistle?*

An. Concord, meekenesse of mind, and godly conversation.

Qu. *How to concord?*

An. That we be of one judgement in Religion, chap. 2. 1.

Qu. *How to meeknesse of mind?*

An. That nothing be done through vain-glory, but every man to esteem other better than himselfe, chap. 2. 3.

Qu. *How to godly conversation?*

An. That whatsoever is true, just, and of good report, that to follow, chap. 4. 8.

Qu. *What doth he bid us to beware of?*

A. False teachers.

Quest. *What names doth he attribute unto false teachers, whereby to know them?*

A. He calleth them dogs, evill workers, cozeners, belly-gods, enemies to the Crosse of Christ, and minders of earthly things, cha. 3. 18. 19.

Qu. *And wherefore doth he call them dogs?*

An. Because (like dogs) they barke against the doctrine of the Gospel.

Qu. *And why evill workers?*

An. Because in the harvest of the Lord they seek not his glory, but their owne commodity.

Qu. *Why cozeners?*

An. Because they teach, that Circumcision, and the works of the Law are necessary to salvation.

Qu. *Why belly-gods?*

An. Because they sought rather after their owne ease and pleasure, than the spirituall good of Gods people.

Qu. *Why enemies to the Crosse of Christ?*

An. Because they are Christians in name onely, and not indeed.

Qu. *Why minders of earthly things?*

Answ. Because their chiefest care was to bee rich, and to rise to promotion.

Qu. *How doth Paul make knowne the true Ministers of God?*

An. By five especiall notes.

Qu. *Which be they?*

An. First, he saith, they hold it a glory to die for the confirmation of their Disciples faith, ch. 2. 17. Secondly, they put no confidence in earthly things, chap. 3. Thirdly, they doe esteem all things losse, and as very dung, for the excellent knowledge of Christ, chap. 3. 8. Fourthly, they preach the righteousnesse of Christ, and not mens workes, Verse 9. Fiftly, their conversation is in Heaven, from whence they expect Christ, by whose comming they hope to be made immortall, cha. 3. 20. 21.

Qu. *What is it to have our conversation in heaven?*

An. To live like Saints on earth.

Qu. *That we may be able to do so, what is required of us?*

An. Three things,

Qu. *Which be they?*

An. Faith toward God, love toward our neighbour, and sobriety toward our selves.

To the COLOSSIANS.

Question.

WHat were the Colossians?

An. A people dwelling in Colosse, a City of Phrygia, whom Paul saluted in the name of Christ.

Qu. *After his salutation, what did he?*

An. Give God thankes for them.

Qu. *Why?*

An. Because of their faith in Christ Jesus.

Qu. *How doth he strengthen that faith?*

A. First, by Prayer, and then by Exhortation.

Qu. *To whom doth he pray?*

An. To God.

Qu. *For what?*

An. For sixe things,

Qu. *Which be they?*

An. First, that they may be filled with the knowledge of the will of God, in all wisedome and spirituall understanding, chap. 1. 9.

Qu. *What is the wisedome he prayes for?*

An. The knowledge that makes men wise unto salvation.

Qu. *Proceed: what is the second?*

An. Secondly, hee prayeth that they may walke worthy of the Lord, ch. 1. 10.

Qu. *How is that?*

Answ. To the honour of God, and the profit of others.

Qu. *What is the third thing?*

Answ. That they may bee fruitfull in all good workes, ch. 1. 10.

Qu. *What call you good workes?*

An. The testimony of a lively faith, set forth by the deeds of mercy.

Qu. *What is the fourth thing?*

An. That they may increase in the knowledge of God, ch. 1. 10.

Qu. *How shall they increase?*

A. By the dew of Gods mercy, and the Sun-shine of his righteousnesse.

Qu. *What is the fift thing?*

An. That they may be strengthened.

Qu. *With what?*

An. With

An. With the glorious power of Christ.

Qu. *To what end?*

An. To endure with patience and joy the afflictions of this life, ch. 1. 11.

Qu. *What is the sixt thing?*

An. That they may be alwayes thankfull unto God.

Qu. *Doth he shew any reason why they ought to be thankefull?*

An. Yes, first in that God had made them meet to be partakers of the inheritance of Saints: And secondly, in that hee had delivered them from the power of darknesse, and brought them into the Kingdome of light, ch. 1. 12. 13.

Qu. *By whose meanes?*

An. By Christ their Redeemer, the Image of the invisible God, the head of the Church, the first borne of the dead, and the Peace-maker between God and men.

Qu. *What doth he exhort them unto?*

An. To cleave unto none, but unto this Christ.

Qu. *Why?*

An. Because in him only they shall be compleat and perfect, chap. 2.

Qu. *Where must we seeke him?*

Ans. In heaven.

Qu. *How?*

An. By setting our affections on things that are above, and not on things that are on earth, ch. 3. 2.

Qu. *When are our affections set upon things that are above?*

Ans. When we live after the good motions of the Spirit.

Qu. *When upon things that are upon the earth?*

An. When we live after the desires of the flesh.

Qu. *Shew me a difference between the spirit and the flesh.*

A. The flesh saith, rather steale than suffer want; the spirit saith, thou shalt not covet another mans goods: the flesh saith, revenge where thou hast taken wrong; the spirit saith, forgive as Christ hath forgiven thee, chap. 3. 13.

Qu. *When doth this Spirit fall upon us?*

An. In Baptisme.

Qu. *How may we grieve this spirit?*

An. By abusing the good graces of God, which it bringeth with it; as, by turning mercy into cruelty, humility into pride, and by applying the time appointed to Gods service, to the service of the world.

Qu. *How is the time lost to be redeemed?*

An. By spending it more vertuously than heretofore we have done: as if we have been careleſse, now to be watchfull: if we have forgot God & his benefits, now to pray unto him, & be thankfull: if we have bin idle talkers, now to season our words with the salt of wisdome and edification, ch. 4. 6.

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1. THESSALONIANS.

Question.

HOw is this Epistle divided?

An. Into two parts.

Qu. *Which be they?*

An. Into a commendation and an exhortation.

Quest. *For what doth hee commend the Thessalonians?*

An. First, for their readinesse to heare: and secondly, for their profiting by hearing.

Qu. *How did he know they profited by hearing?*

An. By three things which he saw begin to flourish amongst them.

Qu. *And what were those?*

An. Effectuall faith, diligent love, and patient hope, chap. 1. 3.

Qu. *What is effectuall faith?*

A. That faith which brings forth good workes.

Qu. *Diligent love, what is that?*

Answ. That love which hath a care to benefit whom it loveth.

Qu. *Patient hope, what is that?*

An. Hope that giveth a man courage to endure all the afflictions of this life without repining, because he depends upon the reward promised in Christ.

Qu. *And what is that?*

An. Eternall life.

Qu. *How many kinds of love are there?*

An. Three.

Qu. *Which be they?*

A. First, love in the Magistrate to labour for the glory of God, and benefit of the Common-wealth. Secondly, love in the Minister, to feed his flocke. Thirdly, love in the private man, to maintaine the welfare of his friend and neighbour.

Qu. *How do they receive the Gospel, that receive it with such profit?*

An. They receive it not in word onely, but in power also, chap. 1. 5.

Qu. *What assurance doth it bring unto them?*

Answ. That they are the elect children of God, chap. 1. 7.

Qu. *But what are these men unto God?*

An. A glory.

Qu. *What unto the world?*

An. A good example, cha. 1. 7.

Qu. *How doth Paul commend himselfe?*

An. First, for his love towards them: secondly, for his diligence in teaching: thirdly, for his purity of doctrine.

Qu. *Wherein did he shew his love?*

An. In foure respects.

Qu. *Which be they?*

An. First, in protesting that hee was not onely willing to have dealt the Gospel unto them, but also his owne life, chapt. 2. 8. Secondly, in sending Timothy unto them for their comfort, when hee could not come himselfe, chapt. 3. 5. Thirdly, in esteeming their constancy in the faith, his life, and their fainting his death, chap. 3. 8. Fourthly, in continuall praying for them, that their hearts might be stable and blamelesse in holinesse before God and the world, ch. 3. 13.

Q. *Wherein did he shew his diligence in teaching?*

An. In that he laboured night and day for their instruction.

Qu. *Wherein the purity of his doctrine?*

An. In that it was without deceit, flattery, covetousnesse, vaine-glory, and not to please men, but God, cha. 2. 11. to 18.

Qu. *Was not Paul vaine-glorious then, when hee did thus praise himselfe?*

An. No.

Qu. *Why?*

An. For two causes.

Qu. *Which be they?*

An. First, in that he did it not to win praise to himselfe, but to allure them to embrace the Gospel which he taught: and secondly, to shew what difference there was betweene him and his doctrine, and the false teachers and their doctrine.

Q. *What doth he exhort the Thessalonians unto?*

An. To

An. To keep their bodies as vessels of holinesse.
Qu. *Why?*
A. Because God had called them not to uncleanesse, but to purity of life, cha.4.7.
Qu. *What must they doe to keep their bodies holy to the Lord?*
An. Fly from lust, oppression, fraud, contention, idleneſſe, and all appearance of evill, cha.4.3. to 12. & chapt.5.22.
Qu. *What doth he annexe to his exhortation?*
An. A reprehension.
Qu. *For what doth he reprehend them?*
An. For two things.
Qu. *Which be they?*
An. For mourning for the dead, & curious searching to know, when should be the time of Christs second comming.
Qu. *Ought we not then to mourne for the dead?*
A. No, not in that manner as Infidels do, which thinke their dead shall never rise againe.
Qu. *How then?*
An. As good Christians should, who account of death but as a sleep, out of the which the faithfull shall one day awake to their eternall joy, cha.4.1.
Qu. *Why doth he forbid them to search for the time of Christs comming to Judgement?*
An. For two causes.
Qu. *Which be they?*
An. First, because they can never certainly know it, being a thing hidden from the Angels in heaven, much more from men on earth; and secondly, because hee would rather have them make themselves ready thereunto, knowing it will come suddenly, and as a theefe in the night, than for to enquire after the houre.
Q. *How must they make themselves ready for it?*
Ans. In walking like the children of light, and not like the children of darkneſſe, cha.5.5.
Qu. *How is that?*
An. In peace and love one toward another, in watching, praying, continuall thanksgiving, hearing the Word preached, and reverencing the Ministers, chapt.5.6.13. to 20.
Qu. *How doth he conclude this Epistle?*
An. Hee desires their prayers, and greets them with an holy kisse.
Qu. *What doth he intend by that?*
An. He would have them (according to the custome of those times) to manifest their pure, hearty, and sincere affection to one another by this holy kisse.
Qu. *Doth he command them nothing else?*
An. Yes.
Qu. *What is it?*
A. He charges them by the Lord, that his Epistle be read to all the brethren, cha.5.27.
Qu. *What do we learne from hence?*
An. That the Scriptures are to be read by and to all Christians.

2.THESSALONIANS.

Question.

WHat is to be gathered out of this second Epistle to the Thessalonians?
An. The tryall of faith.
Qu. *How is faith tryed?*
An. By affliction.
Qu. *What is the fruit of affliction?*
An. Patience, chap.1.4.
Qu. *And what proceeds of patience?*
A. The righteous judgement of God, chap.1.5.
Qu. *Who will God judge?*
An. The afflicter and the afflicted.
Qu. *How will he judge the afflicter?*
A. In flaming fire, rendring vengeance, ch.1.8.
Qu. *How the afflicted?*
An. In mercy, giving them rest, cha.1.7.
Qu. *When shall this judgement be?*
An. At the latter day, when the Lord Jesus shall shew himselfe from heaven with his mighty Angels, chap.1.7.
Qu. *What shall be a signe of that day?*
Ans. The falling away of many from the faith, chap.1.
Qu. *By whose meanes shall they fall away?*
An. By the meanes of Antichrist.
Qu. *What is Antichrist?*
An. The man of sinne, that opposeth himselfe against all that is called God, cha.2.4.
Qu. *By whom will he worke?*
A. By Satan.
Qu. *In what manner?*
Answ. With great power, but in all deceivableneſſe, chap.2.
Qu. *Amongst whom?*
An. Not amongst the Elect, but them that shall perish, cha.2.13.
Qu. *Why not amongst the Elect?*
An. Because from the beginning they are chosen to salvation, chap.2.11.
Qu. *Therefore what ought to bee the care of the Elect?*
A. To stand fast to the doctrine which they have received, cha.2.15.
Qu. *What is the meanes, whereby they may be able to stand fast?*
An. Prayer.
Qu. *What must they pray for?*
An. Two things.
Qu. *Which be they?*
An. That the Word of God may have free passage, and that they may be delivered from the company of the wicked, cha.3.1.16.
Qu. *Whose steps doth Saint Paul counsell them to follow?*
An. His owne,
Qu. *Wherein?*
An. First, in uprightneſſe of minde, and then in labouring before they eate, cha.3.7.12.
Qu. *How must wee carry our selves toward them that walke unchristianly?*
An. We must withdraw our selves from them, and not frequent their company, ch.3.6.
Qu. *How must they be used that follow not his instruction?*
An. Excommunicated, cha.3.14.
Qu. *Tell me what excommunication is.*
A. To be banished the Congregation of God.
Qu. *As an enemy utterly to be cast off?*
Answ. No, but as a friend, to bee wonne to amendment of life, chap.3.15.

1.TIMOTHIE.

Question.

WHat was Timothy?
An. A Disciple of Pauls, and a Professor of the Gospel.
Qu. *Where did he professe it?*
An. In Ephesus.

Qu. *What*

Qu. *What doth Paul admonish him of?*
An. His duty.
Qu. *In what consisteth his duty?*
A. In reading the Word, and rebuking of sin.
Qu. *How must he rebuke sin?*
An. Openly.
Qu. *Why?*
An. Because others may take heed, cha. 5. 20.
Qu. *Is there no difference to be made?*
An. Yes.
Qu. *In what?*
An. The elder sort may be rebuked as Fathers, the younger as Brethren, chap. 5. 1.
Qu. *How must we teach all men?*
An. To pray.
Qu. *In what sort?*
An. By lifting up of pure hands, cha. 2. 8.
Qu. *For whom?*
Ans. For all people, but especially for Princes and Rulers.
Qu. *To what end?*
An. That under their authority we may leade a quiet and peaceable life.
Qu. *How all women?*
A. To array themselves with shamefastnesse and modesty, and not with gold, pearle, or broidered haire, chap. 1. 6.
Qu. *How Ministers?*
An. To be blamelesse, the husband of one wife, watchfull, sober, harborous, apt to teach, no drunkard, quarreller, or covetous, cha. 3. 2. 3. Holding the mystery of faith in a pure conscience.
Qu. *What is the issue of this?*
An. He shall save himselfe, and those that heare him, chap. 4. 16.
Qu. *How Widowes?*
Ans. To exercise deeds of charity, to bring up their children vertuously, not to be idle prattlers, gadding from house to house, cha. 5. 13.
Qu. *How rich men?*
An. Not to be high-minded, nor put confidence in uncertain things; but to be ready to distribute to them that want, chap. 6. 17.
Qu. *What is the best gaine?*
An. Godlinesse, cha. 6. 6.
Qu. *Why?*
An. Because they that would bee rich, fall into many temptations and snares that drowne them in perdition and destruction, chap. 6. 9.
Qu. *Can riches further mens salvation?*
An. Yes, they may, the Rich man may lay up in store a good foundation for time to come, and so may lay hold on Eternall life.
Qu. *How may he do this?*
An. By approving himselfe rich in good workes, ready to distribute, cha. 6. 18.

2. TIMOTHIE.

Question.

How is this Epistle divided?
An. Into two parts.
Qu. *Tell me, which be they?*
An. Into an Exhortation and a Prophesie.
Qu. *But what doth Paul exhort unto?*
An. Stedfastnesse in faith, and patience in suffering for the same, cha. 1. 14.
Qu. *Why?*
An. Because those that will reigne with Christ, must suffer with Christ, cha. 2. 12.
Qu. *By what example?*
An. By the example of the Souldier, Husbandman, and of him that contendeth for a Mastery: neither of which receive recompence, except they first labour, cha. 2. 4. 5. 6.
Qu. *What hindereth our salvation in this behalfe?*
An. Contending about frivolous and vaine questions.
Qu. *How?*
A. In that they ingender strife, cha. 2. 14. 23.
Qu. *Of what doth he propheste?*
An. The perillous times to come, chap. 3. 1.
Qu. *How should the times to come be perillous?*
A. By reason of wicked men.
Qu. *What wicked men?*
Answ. Lovers of themselves, covetous, boasters, proud, and cursed speakers, disobedient to parents, without naturall affection, &c. cha. 3. 2. 3. 4. 5.
Qu. *By what meanes therefore doth he teach Gods Ministers to represse the malice of such men?*
A. By preaching the Word in season, and out of season, by reproving, rebuking, and exhorting with all long suffering and doctrine.
Qu. *What is the Word?*
Ans. The Scripture, given by inspiration from God.
Qu. *What use is there of it?*
An. It is profitable for doctrine, for reproofe, for correction, for instruction in righteousnesse, that the man of God may bee perfect in all good workes, chap. 3. 17.

PAUL to TITUS.

Question.

Where was Titus, when Paul writ unto him?
An. In Crete.
Qu. *To what end was he there?*
An. To finish the Doctrine which Paul had begun.
Qu. *How must he be armed thereunto?*
An. With boldnesse, as Gods Ambassadour, and by shewing himselfe an example of good workes, and integrity of life, cha. 2. 7. 15.
Qu. *To whom?*
An. To all whom he taught.
Qu. *Who were those?*
An. Both young and old.
Qu. *What doth he teach the old?*
An. The men to be sober, honest, discreet, and in Faith, Love, and Patience, chap. 2. 2. The women to be holy, and not given to wine.
Qu. *What doth he teach the young?*
An. The men to be sober minded, women to bee chaste, obedient to their husbands, and no gadders abroad, cha. 2. 5.
Qu. *What will he have Titus constantly to presse upon them?*
A. The necessity of good workes, that they that have beleeved in God, might bee carefull to maintaine them.
Qu. *What reason gives he?*
A. Because they are good and profitable to men.
Qu. *How good and profitable?*
An. Because they are acceptable to God, beneficiall to our selves.

PAUL to PHILEMON.

Question.

From whence was this Epistle written?
An. From Rome.

Qu. *Upon*

Qu. *Upon what occasion?*

An. Onesimus, a servant to Philemon, being fled from his Master, Paul winneth to Christ, and sends him backe againe.

Qu. *By what entreaty?*

An. That Philemon would receive him.

Qu. *How?*

An. As if Paul himselfe were present; ver. 17.

Qu. *For what reason?*

A. Because he was now not only his servant, but his brother in the Lord.

Qu. *How?*

An. In that he professed the Gospel.

The Epistle to the *Hebrewes*.

Question.

Who writ this Epistle?

An. Saint Paul, it is probably received.

Qu. *On what grounds?*

A. All the Greeke copies give it him, the phrase in many places none but his, the Conclusion, his mentioning Timothy, and lastly, St. Peter writing to the Jewes, tels us, 2. Pet. 3. 15. that Saint Paul writ to them, which must needs be this Epistle.

Qu. *What is handled in it?*

Answ. The difference between the Priesthood of Christ, and the Leviticall Priesthood.

Qu. *How doe they differ?*

An. In five points.

Qu. *Which be they?*

An. As touching the Office, the Temple, the Sacrifice, the Ceremonies, and the Effect.

Qu. *How do they differ as touching the office?*

Answ. The Priesthood of the Levites was externall, and after the order of Aaron; the Priesthood of Christ is spirituall, and after the order of Melchisedech.

Quest. *What is it to be a Priest after the order of Melchisedech?*

A. To be a Priest, a Prophet, and a King, not for a moneth, a yeer, or an age, but for ever, ch. 7. 3. & 20.

Qu. *Why are all those three titles added?*

A. Because he sanctifieth us from sin, teacheth us by his wisdome, and governeth us by his power.

Qu. *How do they differ, as touching the Temple?*

An. The Temple of the Levites was built with hands, and to endure but for a time; the Temple of Christ is built by the holy Ghost, cha. 8.

Q. *How do they differ, as touching their sacrifices?*

A. The Levites did offer the bloud of Goats and Buls, but Christ his owne precious bloud.

Qu. *How touching their ceremonies?*

An. The ceremonies of the Levites were corporall, as the attiring of the body, and other externall observations: but the ceremonies of the Gospel are spirituall, as the vertuous disposition of the soule.

Qu. *How touching their effects?*

An. The sacrifices of the Levites, though many times offered, did scarce sanctifie the body: the sacrifice of Christ, but once offered, sanctifies both body and soule, cha. 9. 14. & 28.

Qu. *In whom?*

An. In all that have faith.

Qu. *What is Faith?*

An. The ground of things which are hoped for, and the evidence of things which are not seene, chap. 11. 1.

Qu. *Did the Patriarkes walk by faith, or by sense?*

An. By faith, chap. 11.

Qu. *What fruits did it bring forth in them?*

An. All that was commendable in them.

Q. *How do the Temples of Moses & Christ agree?*

An. The Temple of Moses had three separations; as, the holiest of all, whereinto the high Priest onely entered, and that but once every yeere: the Tabernacle of the Congregation, where the Levites remained, and the open Court, where the people had resort; so in the Temple of Christ, there is the Spirit, the Soule, and the Body.

Qu. *What difference is between the Soule and the Spirit?*

A. By Spirit is understood regeneration through faith in Christ, and by Soule is understood man in his first corruption, living according to the rule of reason, without the knowledge of Gods Word or Faith.

Qu. *Being once grafted into faith, what is it to fall away from it?*

A. Sin against the holy Ghost, which is unpardonable, cha. 6. 4. & 10. 16.

Qu. *How may we fall from faith?*

An. If when wee have once received the knowledge of Christ, we afterward deny him.

Qu. *What therefore are the Hebrewes counselled to doe?*

An. To keep the profession of their hope without wavering, chap. 10. 23.

Qu. *How must that be?*

An. Through patience.

Qu. *Wherein?*

An. In esteeming light the troubles of this life, by setting before their eyes the joy of the life to come.

Qu. *What have they to encourage them?*

An. The words of our Saviour.

Qu. *Which be they?*

An. My son, faint not when thou art rebuked: for whom the Lord loveth, hee chasteneth, and scourgeth every son that he receiveth, ch. 12. 5. 6.

Qu. *Is there nothing else required but patience?*

An. Yes, the sacrifice of a Christian.

Qu. *What is that?*

An. To praise God alwaies, and distribute to the poore, chap. 13. 15. 16.

Qu. *How doth he encourage them to this duty?*

An. By assuring them that God is not unrighteous, to forget their work and labour of love, &c. chapt. 6. 10.

The generall Epistle of *James*.

Question.

Why is this called the generall Epistle of James?

An. Because it is not written to any one man or countrey, but generally to all the Jewes dispersed through many countries.

Qu. *What doth it containe?*

An. The effects of our Justification, as Paul to the Romanes declared the cause.

Qu. *What is the cause of Justification?*

An. Faith.

Qu. *What are the effects?*

An. Good workes, chap. 2. 24.

Qu. *How is faith divided?*

An. Into two parts.

Qu. *Which be they?*

An. A lively faith, and a dead faith.

Qu. *What is a lively faith?*

An. Faith made knowne by good workes.

Qu. *What is a dead faith?*

An. Faith without good workes, and so the Di-

vel

vell is said to have Faith, chapt. 2. 17. 19.

Qu. *What be the good works Saint James exhorteth unto?*

An. Patience, prayer, love, to beware of ambition, swearing, contention, to bridle the tongue, & rule the affections, not to speake evill one of another, not to be friends of this world, &c.

Qu. *From whence proceed good workes?*

An. From God, ch. 1. 17.

Qu. *From whence evill?*

An. From our owne concupiscence, ch. 1. 14.

Qu. *What saith S. James of patience?*

An. Blessed is the man that endures temptation; for when he is tryed, he shall receive the crown of life, chapt. 1. 12.

Qu. *What saith he of prayer?*

Answ. Let him that asketh, aske in faith, and waver not, ch. 1. 6.

Qu. *Of love what saith he?*

An. Hee that loveth his neighbour as himselfe, fulfilleth the Law, ch. 2. 8.

Qu. *Of ambition, what?*

An. God rejecteth the proud, and gives grace to the humble, ch. 4. 6.

Qu. *What of swearing?*

An. Before all things (my brethren) sweare not, neither by heaven, earth, nor any other oath; but let your Yea be yea, and your Nay, nay; lest ye fall into condemnation, ch. 5. 12.

Qu. *What of contention?*

Answ. Where envying and strife is, there is all manner of evill workes, ch. 3. 16.

Qu. *What of the tongue?*

A. That it is a fire, and a world of wickednesse, defiling the whole body, if it be ungoverned, ch. 3. 6.

Qu. *What is evill speaking?*

An. If a man speak evill of his brother, he speaketh evill of the Law, ch. 4. 11.

Qu. *Who are the friends of the world?*

An. Such as esteem more of riches, honours, and such like, than of the Word of God.

Qu. *What saith S. James of such men?*

An. He bids them weep and howle for the miseries that shall come upon them; their riches are corrupt, and their garments are moth-eaten, their gold and silver is cankered, and the rust thereof shall be a witnesse against them, ch. 5. 1. 2. 3.

Qu. *What is the best use of riches?*

An. To imploy them in doing of good, and in relieving the poore, the fatherlesse, and widowes, and that is called pure Religion, and undefiled before God, cha. 1. 17.

Qu. *Every one therefore that heareth the Word of God, is not religious.*

A. No: but such only as are doers thereof, ch. 1. 22.

Qu. *Ought we to labour the conversion of our brethren from their evill wayes?*

A. Yes, it is the chiefest part of christian charity.

Qu. *How may we do it?*

A. By brotherly advice and admonition.

Qu. *What shall we gaine by it?*

An. His soule from death, and hide a multitude of sinnes.

The first Epistle generall of PETER the Apostle.

Question.

What is contained in the first Epistle of Peter?

An. Three things.

Quest. *Which bee they?*

An. The calling of Christians, their dignity, and fruits of their calling.

Qu. *Who hath called them?*

An. Christ.

Qu. *How?*

Answ. Through obedience, and sprinkling of his bloud, ch. 1. 2.

Qu. *To what?*

An. To an inheritance immortall and undefiled, that fadeth not away, but is reserved in heaven for us, chap. 1. 4.

Qu. *How must we apprehend it?*

An. By Faith, chap. 1. 5.

Qu. *What is the dignity of Christians?*

An. They are said to bee a royall Priesthood, a holy nation, a peculiar people, chap. 2. 9.

Qu. *What is the fruit of their calling?*

Answ. To shew the vertues of him that called them, chap. 2. 9.

Qu. *How is that?*

An. Being holy as he is holy, and since he hath called us out of darknesse into light, to walke as in the day time, by laying aside all maliciousnesse, all guile and dissimulation, all envie and evill speaking, ch. 1. 2. 5.

Qu. *How shall we do these things, the world every howre provoking us to the contrary?*

An. By setting before us the example of Christ, which gave his life for his enemies, and when hee was reviled, reviled not againe; and when he suffered, threatned not, but committed it to him that judgeth righteously, ch. 2. 21. 22.

Qu. *What brings us to that obedience?*

Answ. The love we owe to Christ, that hath begotten us anew to righteousnesse, and the feare not to bee partakers of his mercies, because of the small number of them that shall be saved.

Qu. *Who is the efficient cause of our salvation?*

An. God the Father.

Qu. *What is the materiall cause?*

An. The obedience of Christ to the death of the Crosse.

Qu. *What is the formall cause?*

An. Our effectuall calling.

Qu. *What is the finall cause?*

An. Our sanctification.

Qu. *Wherein standeth our sanctification?*

An. In two things.

Qu. *Shew me which be they.*

An. In dying to sin, and living to God, ch. 4. 2.

Qu. *When do we live to God?*

Answ. When we mortifie the lusts of the flesh, chap. 4. 2.

Qu. *Wherein consisteth this mortification?*

An. In particular duties.

Qu. *What be those?*

An. The duties of Rulers, Subjects, Husbands, Wives, Masters, Servants, and Pastors of the Church, &c.

Qu. *What doth he counsell us touching every mans private selfe?*

An. To be sober and watching in Prayer.

Qu. *What is Prayer?*

An. A calling upon the Name of God in time of necessity.

Qu. *What are the properties?*

An. It must be from the heart, with true faith, in the name of Christ, and in few words.

Qu. *What is the effect of Prayer?*

An. It overcommeth God, which overcommeth all things.

Qu. *What doth Peter counsell us to do as touching others?*

Answ. One to suffer with another, to love our brethren, to be pitifull, not to render evill for evill, but contrariwise to blesse, ch. 3. 8. 9.

Qu. *Why must we love?*

An. Because God hath loved us.

Qu. *Why must we suffer?*

An. Because therein we are blessed, ch. 4. 14.

Qu. *How must we suffer?*

An. Not as murtherers, theeves, or evill doers, but as lovers of faith, ch. 4. 15.

Q. *Why are we bound to these vertuous actions?*

A. Because thereby God is glorified, ch. 2. 12.

Qu. *How doth he perswade to them?*

A. By the example of our Saviour, that suffered, the just for the unjust, ch. 3. 18.

The second Epistle of S. *Peter.*

Question.

WHat doth St. Peter exhort us unto in this second Epistle?

Ans. That having once received the knowledge of the Gospel, we should confirme and establish it in us by good workes, and cleave unto it, even to the end.

Qu. *Why?*

An. Because, as Saint Paul saith, So run that ye may obtaine: so S. Peter saith, By making sure your Election, that is, not being idle or unfruitfull in your calling, an entrance is made unto you into the Kingdom of our Lord & Saviour Jesus Christ.

Qu. *What is the gate unto that entrance?*

An. Death.

Qu. *What is death?*

An. The laying downe of the Tabernacle of the flesh, chap. 1. 14.

Quest. *Why doth he call this flesh of ours a Tabernacle?*

An. Because we dwell therein as strangers, not for ever, but for a certaine time.

Qu. *How doth Saint Peter confirme the doctrine of faith?*

A. By shewing it is no deceivable fables, but the truth it selfe descended from heaven, ch. 1. 17. 18.

Qu. *Who are impugners of this truth?*

An. Hypocrites and Atheists.

Qu. *What are Hypocrites?*

A. Wels without water, such as pretend an outward holinesse, but inwardly are corrupt and venemous, ch. 2. 13. 17.

Qu. *When shall these men appeare?*

An. In the latter times, ch. 3. 3.

Qu. *How will they be disproved?*

An. The heavens shall melt, and the earth bee consumed with fire, and the Lord appearing in glory, shall give them the wages of unrighteousnesse, chap. 3. 10. & 3. 13.

Qu. *Is there no hope of escaping?*

An. No: for he that spared not the Angels when they sinned, will not spare them, ch. 2. 4.

Quest. *What is the condition of counterfeit repentants?*

An. To be worse at the end, than at the beginning.

Quest. *Is it good for them to have knowne God, and the meanes of salvation?*

An. It is not: it had been better for them not to have knowne the way of Righteousnesse, than to turne from it, ch. 2. 21.

Qu. *By what doth he fitly expresse them?*

An. By the dogge, returning to eate what he vomited, and the Sow washed, re-wallowing in the mire.

Qu. *Doth S. Peter mention S. Pauls Epistles?*

Answ. He doth: adding, that there are in them some things hard to be understood.

Qu. *Doth he for that deny the reading of them?*

An. Nothing lesse: he blames the unlearned and unstable, that wrest them to their owne destruction, chapt. 3. 16.

The first Epistle generall of Saint JOHN.

Question.

WHat is here set downe?

An. Two sorts of love.

Qu. *Which be they?*

An. Love of the world, and love called charity.

Qu. *In what consists the love of the world?*

An. In three things.

Qu. *Which be they?*

An. Concupiscence of the flesh, lust of the eyes, and pride of life, ch. 2. 16.

Q. *What is concupiscence of the flesh?*

Answ. An inclination of the heart, to enjoy the pleasures of the body; as wantonnesse, chambering, sloath, drunkennesse, and such like.

Qu. *What is the lust of the eyes?*

Answ. A covetous and immoderate desire of worldly wealth, and all offences which do accompany it for the obtaining thereof; as lying, theft, deceit, rapine, usury, cozenage, and such like.

Qu. *What is the pride of life?*

An. In all things, as in meate, drinke, apparell, house-roome, & other things, to beare an arrogant contemptuous mind, striving to excell others.

Q. *What doth he then say touching such lovers?*

Ans. That God is not in them, nor they in him, chap. 2. 15.

Qu. *What is charity?*

Ans. A motion of the heart, whereby wee do love God, and in him our neighbour.

Qu. *What is it to love God?*

An. To keep his commandements, ch. 5. 2.

Qu. *What is it to love our neighbour?*

An. To esteem him as our selfe.

Qu. *How many kinds of love are there?*

An. Two.

Qu. *Which be they?*

An. True and fained love.

Qu. *What call you true love?*

An. Not onely to helpe our brother with all we have, but if need require, to offer our life for him, chap. 3. 16.

Qu. *Which call you fained love?*

A. To love in word, and not in deed, ch. 3. 17.

Quest. *What saith Saint John as touching true lovers?*

An. That they dwell in God, and God in them, chap. 4. 17.

Qu. *What is it to dwell in God?*

An. To be partakers of his grace, to the mortification of the flesh, and lively demonstration of our faith.

Q. *How shall we know that God dwelleth in us?*

Answ. If we see our brother want this worlds good, and doe not shut up our compassion from him

sion, but willingly relieve him, chapt. 3. 17.

Qu. *What is said of him that hateth his brother?*

An. That he walketh in darkneſſe, chapt. 2. 11. is the childe of the Divell, chapt. 3. 10. abideth in death, chapt. 3. 11. is a man-ſlayer, and barred from eternall life, chapt. 3. 15.

The ſecond and third Epiſtles of Saint JOHN.

Queſtion.

TO whom were theſe two Epiſtles written?

An. The one to a certaine zealous Lady, the other to Gaius, a profeſſor of the Goſpel.

Qu. *What doth he commend in the Lady?*

An. The vertuous bringing up of her children.

Qu. *What in Gaius?*

An. His teſtimony of faith, and hoſpitality toward ſtrangers.

Qu. *What doth he admoniſh them of?*

An. To beware of deceivers.

Qu. *Who are thoſe?*

An. Such as would not confeſſe that Chriſt was come in the fleſh.

Qu. *How muſt they entertaine them?*

An. They muſt not receive them into their houſes, nor bid them God ſpeed.

Qu. *Why?*

An. Becauſe in ſo doing, they ſhould be partakers of their evill deeds.

The Epiſtle of S. JUDE.

Queſtion.

TO whom is this Epiſtle written?

An. To all Chriſtian Churches.

Qu. *What doth he exhort them unto?*

An. To contend for the maintenance of their faith.

Qu. *Againſt whom?*

An. Againſt Sectaries.

Qu. *What is the condition of Sectaries?*

Anſ. To murmure, complaine, and walke after their owne luſts.

Qu. *Whom doe they murmure againſt?*

An. Governours.

Qu. *How doth he reprove them?*

An. By the example of Michael the Arch-angel, who when he ſtrove with the Divell about the body of Moſes, blamed him not with curſed ſpeaking, but only ſaid, The Lord rebuke thee.

Qu. *What doth he meane by this example?*

An. If it be not lawfull to raile upon the Divell, much leſſe upon Magiſtrates, be they never ſo wicked.

Qu. *What is it to walke after our owne luſts?*

Anſ. To bee directed by carnall judgement, and not by the ſpirit of regeneration.

REVELATION.

Queſtion.

FIrſt, tell me what you underſtand by Revelation.

An. The word importeth a laying open, or an uncovering of things that were before hid & ſhut up in ſecret, which no living ſoule can know, but ſo far forth as God ſhall pleaſe to diſcloſe the ſame.

Qu. *What is the authority of this Revelation?*

Anſ. High and mighty, as proceeding from the mouth of God, by the mediation of Jeſus Chriſt.

Qu. *To whom was it given?*

Anſ. To the Apoſtle Saint John, and ſo conſequently from him to the Church of God through all ages.

Qu. *Where was John when he received it?*

Anſw. In an Iſland called Pathmos, environed with the Egean Sea; which Sea divides Europe from Aſia.

Qu. *What did he there?*

An. He was baniſhed thither by the tyrant Domitian, about the yeare of our Lord 96. which tyrant ſought to ſuppreſſe the light of the Goſpel, but the Lord in mercy did the more advance it, as appears by adding a further diſcovery of his will, by this Booke of the Revelation.

Qu. *What is the fruit of this Revelation?*

An. Exceeding great, as we may gather by theſe words: Bleſſed be they that reade, heare, and keep in memory thoſe things which are written in this Propheſie, chapt. 1. 3.

Qu. *To whom was John commanded to ſend it?*

An. To the ſeven Churches of Aſia, namely, of Epheſus, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, & Laodicea, where (after the deſtruction of Jeruſalem) John did proſecute his holy calling in the Miniſtery.

Qu. *What method doth he uſe in the maner of his writing?*

An. Firſt, a friendly ſalutation, and then a briefe narration.

Qu. *How doth he ſalute them?*

An. By wiſhing unto them grace and peace.

Qu. *What underſtand you by grace?*

Anſw. The free love and affection which God beareth towards us for his owne ſake, although indeed we deſerve it not, but are in our ſelves the children of perdition.

Qu. *What by peace?*

Anſw. All kind of benefits both ſpirituall and temporall, which flow unto us from this fountaine of grace, which God the Father hath opened to the world, by the meanes of his Son.

Qu. *In whoſe name ſalutes he them?*

An. In the Name of the Father, the ſeven Spirits, and of Jeſus Chriſt, chapt. 1. 4. 5.

Qu. *What is meant by the ſeven Spirits?*

An. The holy Ghoſt.

Qu. *The holy Ghoſt being but one in perſon, why doth he deſcribe him by the number of ſeven?*

An. Although the holy Ghoſt be but one in Divine Eſſence, yet according to his ſeven-fold operation, which it had in the Churches of Aſia, it is called by the name of ſeven Spirits; not that it is in perſon divers, but in power and vertue, according to the diverſity of thoſe ſubjects in which it worketh.

Queſt. *But why is that placed in the ſecond place, whereas the uſuall order teacheth us to ſay, the Father, Sonne, and holy Ghoſt, and not the Father, holy Ghoſt, and ſo put the Son laſt?*

Anſ. John uſeth this order, not that there is any degree of dignity in one perſon more than in another. For the Father is not greater than the Son, nor the Son greater than the holy Ghoſt; they are all of the ſame power, majeſty, and glory, nor is one before another: but the reaſon that moved John to ſet our Saviour in the third place, was, becauſe immediately, the narration (which is the ſecond point

of the writing) chiefly concerneth Christ.

Qu. *As how?*

An. In describing him.

Qu. *How doth John describe Christ?*

An. Two manner of wayes: first, as touching the excellency of his glory, as he appeared unto him in a vision, cha. 1. from 12. to 17.

Qu. *What was his office?*

A. It was three-fold: he had the office of a Prophet, of a Prince, and of a Priest.

Qu. *How did he shew himselfe a Prophet?*

An. In bearing witnesse of the truth, and revealing the counsels of God unto men.

Qu. *How a Prince?*

An. Two manner of wayes: first, by his victory over death; Death is swallowed up into victory, 1 Cor. 15. And secondly, because he hath dominion over all principalities and powers both in heaven and upon the earth, Ephes. 1. 21.

Qu. *How a Priest?*

An. In that he hath washed us from our sins in his bloud, by offering his body a sacrifice for us upon the Crosse.

Qu. *Did Christ beare these three offices onely for himselfe?*

An. No, for the benefit of the faithfull, that as he was, so they might be, both Prophets, Kings, and Priests. Prophets, in that he saith, I will powre my Spirit upon all flesh, and your sons and daughters shall prophesie. Kings, in that we shall reigne with him eternally. And Priests, for that true Christians do offer the spirituall sacrifice of prayer, praise, and almes-deeds, Heb. 11. 15.

Qu. *Are then all Christians Priests alike?*

Answ. They are, as touching the sacrifice above-said: but more properly the Ministers, which offer up the people an acceptable sacrifice to Christ.

Qu. *How doth he describe Christ, according as he saw him in a vision?*

Ans. By certaine properties fit for the capacity of men; as that he was in a long Robe, girt with a girdle of gold, his hand as white as snow, his eyes as a flame of fire, his feet like unto fine brasse burning in a furnace, his voice to the sound of many waters, in his right hand he had seven Stars, out of his mouth went a sharpe two-edged sword, and his face shone as the Sun shineth in his strength.

Qu. *What gather we by this description?*

An. By his long Robe girt unto him, we gather the readinesse of Christ in his Kingly and Princely office, to execute the worke of salvation: By his white hand, his fulnesse of knowledge and wisedome: By his fiery eyes, his deep insight into the darkest corners of the earth, and deepest secrets of mens hearts: By his feet of shining brasse, the purity and brightnesse of his wayes, and the power which hee hath to tread downe his enemies; and therefore are his feet rather compared to brasse, than unto gold, because gold is a softer metall, and not so fit to represent his invincible strength: By his voice compared to the sound of many waters, we understand the sound of the Gospel, humbling some to their salvation, others to their confusion: By the Stars in his right hand, his faithfull Ministers by whom he worketh, which (as Stars) should give light unto men by their doctrine and conversation: By the two-edged sword, is understood the powerfull Word of God, entring and cleansing the hearts of his children, and thrusting through the others to their destruction: And by his face shining as the Sun at the highest, the unspeakable brightnesse of his grace, whereby the Church is comforted and lightned in all truth & sincerity.

Qu. *Why doth he resemble the Church to golden Candlesticks?*

Ans. Because, as the Candlesticke doth not give the light, but the light is put upon it; so the Church receiveth all her light put upon her from Christ: for the doctrine of the Church (which is the light of the Church) is from God, and not of men.

Qu. *Unto how many points may we draw the doctrine of this Booke?*

An. Unto foure.

Qu. *Which be they?*

An. Precepts, Prophesies, Promises, and Threatnings.

Qu. *Wherein are the Precepts seen?*

Answ. In the instructions given unto the seven Churches.

Qu. *Upon how many generall points do these instructions consist?*

Answ. Upon three; a Commendation, a Reprehension, and an Exhortation.

Qu. *What doth Christ commend in them?*

An. Their vertues; as patience, labour, zeale, in the Church of Ephesus, ch. 2. The workes of faith, repentance and charity, together with constancy in affliction, & true humility, in the Church of Smyrna, chap. 2. 9. fortitude and valiant perseverance, in the Church of Pergamus, that notwithstanding the martyrdome of Antipas, a man there put to death for Religion, yet they were not terrified, but held fast the faith of Jesus Christ, and never forsooke it, cha. 2. 13. Love and service toward their brethren, faith and assurance in the promises of God, and increasing in piety, so that the end was better than the beginning, in the Church of Thyatira, ch. 2. 24. A little increase of faith, keeping of the Word of God, and a free confession of his Name, in the Church of Philadelphia, cha. 3. 8.

Qu. *What doth Christ reprehend in them?*

Answ. Their vices; as the lacke of love in the Church of Ephesus, chapt. 2. 4. Hypocrisie in the Church of Smyrna, of such as said they were Jewes, but indeed were the Synagogue of Sathan, that is, they did professe themselves Christians in word, but shewed it not in deed, chapt. 1. 9. The bearing with false doctrine in the Church of Pergamus: for they suffered the Nicolaitans amongst them, that as Balaam taught the people of God to stumble in two things, causing them to commit fornication both in body and soule: in body, by abandoning their wives to common use: in soule, by sacrificing to Idols for superstition sake, cha. 1. 14. The like vice is reprehended in the Church of Thyatira, that suffered Jezabel, a wicked woman, to set abroach false and abominable doctrine, tending to Fornication and Idolatry amongst them, chap. 2. 20. At Sardis, their works are faire in outward shew, but inwardly nothing but filth & rottennesse, chap. 3. 1. At Laodicea they were time-servers, who halted between two opinions, and were neither hot nor cold, chap. 3. 15.

Qu. *What doth Christ exhort them unto?*

An. Repentance and amendment of life.

Qu. *To their repentance, what is annexed?*

Answ. A gracious promise to bee written in the Booke of life.

Qu. *To their wilfull perseverance in their sinne, what is annexed?*

An. A heavie threatning that he will come suddenly upon them, as a theefe, and they shall not know the houre, ch. 3. 3.

Quest. *Having learned the state of things, as they*

stood

stood for the present, when the Revelation was given, what next succeedeth?

Ans. The prophesie of things to come: which is either generall, as touching such things as should happen to the whole world; or particular (but yet of more moment than the former) as touching such things as should happen to the Church.

Q. *What is the end of the prophesie of the Church?*

An. That the faithfull admonished before-hand of the assaults and bloudy attempts, which the Divell and the world should make upon the Church, might be confirmed in faith and patience, to stand resolute in despight of both, till the day of the comming of Christ Jesus.

Q. *What is the end of the prophesie of the World?*

Ans. To shew the judgements that God would execute upon the Enemies of his Church, and the sealing up of the Elect before the execution of those judgements, that they might be kept from evill, as appeareth by the 7. 8. & 9. chapters.

Qu. *If the Elect were kept from evill, to what end was this Revelation given to fore-warne them that they should suffer trouble and persecution?*

Answ. To be kept from evill, is understood that notwithstanding all the violence and persecution offered them, yet they were not overcome or driven from faith, or the hope they had of eternall happinesse, but therein they did joy and triumph, howsoever the world thought them plunged in despaire and sorrow.

Qu. *What is the second vision that John had?*

An. The vision, wherein was revealed unto him the Majesty of God the Father, to give the greater authority unto this Booke, wherein his excellency is likewise set forth unto us, as well as the Sons, in a description fit for our capacity.

Qu. *How is the glory of the Father described?*

An. In these sixe things: In the figures of his office, of his nature, of his assistants, of his effects, of the instruments which hee imployeth to that purpose, and of the events that follow.

Qu. *What is his office?*

An. To judge the whole earth; and therefore he is apprehended of John sitting upon a throne, c. 4. 3

Qu. *How is his nature represented?*

Ans. By the beauty of the Jasper stone, and the Sardine, ch. 4. 3.

Qu. *What are his assistants?*

Ans. The honourable company of the Prophets and Apostles, cleathed in white raiment, & crowned with gold, ch. 4. 3.

Qu. *What are the effects of his magnificence?*

An. Lightning, thunder, and voices, &c.

Qu. *Who be his instruments?*

An. The company of the celestiall creatures, in number foure: that is, so many as are needfull for the execution of the will of God, through all the corners of the world, and the whole army of creatures under heaven, figured unto us by the Sea of glasse like unto Chrystall.

Qu. *Why are the celestiall creatures said to be full of eyes?*

An. Because of their watchfulnesse in the service of God.

Qu. *Why is the first compared unto a Lion?*

An. Because of his courage.

Qu. *Why the second to an Oxe?*

An. Because of his strength.

Qu. *Why hath the third the face of a man?*

An. Because of his prudence.

Qu. *Why is the fourth likened to a flying Eagle?*

An. Because of his agility and swiftnesse.

Qu. *How many wings had each of these Beasts?*

An. Sixe, as those of the Prophet Esaiah: two on their armes, two on their feet, with two they covered their faces.

Qu. *What signifie those on their armes?*

An. Readinesse and swiftnesse to performe Gods commands.

Qu. *What those on their feet?*

An. That they are not polluted with the corruption of the world; when they converse with men in the world, their wings do as it were cleanse them.

Qu. *What those that cover their faces?*

An. The glorious Majesty of God, on whom the Angels themselves cannot fasten their sight.

Qu. *What are the guests that follow the description of his magnificence?*

Answ. The praise and glory which the Angels give unto him that sits upon the Throne, and the reverence and homage which the Elders shew unto him.

Qu. *In what manner?*

An. By prostrating themselves before him, casting their crownes at his feet, ch. 4. 10.

Quest. *Having procured so great authority to the words of this Revelation, by the description of the Majesty of the giver, what followes?*

An. The preservation of the two Bookes, whereof the one being great and large, written within and without, and sealed with seven Seales, containeth the history of the world; the other, being but little, includeth the history of the Church.

Qu. *Who opens the Seales of this Booke?*

An. Christ Jesus.

Qu. *Were none solicited thereunto but he?*

An. Yes, a generall Proclamation was made by an Angel, to see if any would open it, but none neither in heaven nor earth, nor under the earth was able or worthy to open or looke upon the Booke, save the Lion of the Tribe of Juda, and the Lambe that stood in the midst of the Throne & of the Elders, which was Christ Jesus, ch. 5. 2. to 7.

Qu. *What do we learne by this, that none were able to unclose the Bookes but he?*

Answ. That hee is the onely Mediator between God and man, that no other creature either in heaven or earth, is acquainted with the secret counsels of God, or can reveale them unto us, but he.

Qu. *Why is he called a Lion and a Lambe, names of contrary nature?*

An. He is called a Lion in respect of his power and strength, and a Lambe in respect of his patient sufferance.

Qu. *What was shewed to S. John when the Seales were opened?*

An. A white Horse, signifying 1. the propagation of the Gospel.

2. Persecution of the Saints, by the red Horse.

3. Darknesse of soule, clouds of Heresie, by the blacke Horse.

4. Papall Tyranny over the soules and bodies of men, by the pale Horse and Death upon him.

5. Complaints and comforts of the Saints, from the gracious promise of their deliverance.

6. Terrour of the day of Judgement to those merciless Tyrants, ch. 6. 16.

7. Christ our Mediatour, offering to his Father the prayers of the Saints, and seven Angels with seven Trumpets, proclaiming the raging persecutions of Heresie. Some Eclipse of the Church by the smoake of the Pit, and the Locusts, that is, the foggy Mists of Popish doctrine, and the Authors and Abettors of it, the severall irreligious orders

of

of Monkes and Friars, ranged by their King of Locusts, the Pope, to fight against, and to kill with this smoake and sulphur, which comes out of their mouthes, the third part of Christian men, ch.9.18.

Qu. *What is the generall use of these precedents?*

An. As touching the person of God, wee learne three things. First, his loving favour in denouncing and giving knowledge before-hand, by evident tokens, what rigour he purposed to execute afterward, if he saw no amendment in the course of our lives, chap.6. Secondly, his mercifull care over the Elect, in arming them with defensive Armour, to cover them against the floud of those evils, that were to overflow the whole world, chapt.17. Thirdly, the truth of his justice, in executing all those plagues upon the world, which he had fore-told, ch.8.9.

Qu. *What do we learne, as touching our selves?*

A. Three things: attention, to regard the threatnings of God: repentance, to bee sorry for our sinnes; and amendment of life, to prevent the rigour of his justice.

Quest. *What as touching the instruments of God, which he used in executing of his will?*

An. Three things: First, that they were Angels. Secondly, that they were obedient at his beck: and thirdly, that they were expeditious in performing of their charge.

Qu. *What learne we as touching the Elect?*

An. Three things: First, their place: they stood before the Throne, and before the Lambe, whereby is shewed, that as they are under the protection of God, so are they alwaies ready to do him service. Secondly, their habite: they were cloathed in white Robes, washed in the bloud of the Lambe, whereby is signified their pure, peaceable, and joyfull dignity. Thirdly, their victory; they had Palmes in their hands: whereby we are put in minde of the combats, which they had sustained for the Name of God, and the eternall triumph which they have in heaven, by the communion and fellowship of our Saviour Christ Jesus, ch.7.9.

Qu. *What as touching a naturall man?*

A. A spirituall misery, which spreads it selfe into three branches; Poverty of heart, for lacke of understanding; blindnesse of minde, for lacke of faith; & nakednes of soule, for lacke of the white Robe of righteousnesse in Christ Jesus, ch.3.17.

Qu. *What as touching a regenerate man?*

An. Three properties; strength of faith, keeping of the Word of God, and free confession of his name, chap.3.8.

Qu. *Proceed unto the vision of the second Booke. Who held the second Booke in his hand?*

An. A mighty Angel, ch.10.11.

Qu. *Whom do you understand by this Angel?*

Answ. Our Saviour Christ, that held the Booke open in his hand.

Qu. *How is he described?*

An. His cloathing was a Cloud, and a Rain-bow on his head.

Qu. *What doth he signifie by the Cloud?*

An. The distilling of his grace upon his people.

Qu. *What by the Rain-bow?*

An. His mindfulnesse of the Covenant of old, established with the faithfull.

Qu. *To what end?*

Answ. To procure the greater authority to this prophesie following.

Q. *What was contained in the Book which he held?*

A. The propheticall history of the Church.

Qu. *To whom did he give it?*

An. To John.

Qu. *How did he command him to use it?*

An. He bade him eate it, that is, comprehend & throughly understand it.

Qu. *How is the history of the Church divided?*

A. Into two parts: into the Ministery or deeds of the Prophets, & the whole body of the Church.

Q. *In how many things consisteth the deeds of the Prophets, & ministers of the Church?*

Ans. In three parts; in their fighting under the Crosse, in their murdering, and in their raising up againe.

Qu. *When began their fight?*

An. Presently upon the death of Christ.

Qu. *How long did it continue?*

An. One thousand two hundred and threescore yeares.

Qu. *The Text saith, Dayes, ch.11.3.*

An. True: but it is to be understood Yeares, after the example of Ezekiel and Daniel, who interpret their visions in like manner, dayes for yeares.

Qu. *Who was prophesied that hee should murder and almost quite extinguish the doctrine?*

An. Pope Boniface the eight, a most mercilesse & bloudy persecutor, who entered into the Papacy at the expiration of 1260. years, ch.11.7.

Qu. *How did he obtaine the Papacy?*

An. By subtlety, who in the night (by a false Oracle) perswaded his predecessor Celestine to resigne his authority unto him.

Qu. *How long did he rule?*

An. Three yeares & a halfe, during which time the Church of Christ seemed to bee dead, and lye unburied.

Quest. *The Text saith of Sodome and Egypt, how then do you say of Rome?*

An. Rome is a spirituall Sodome, and a spirituall Egypt: Sodome, in her spirituall Adultery; Egypt, in her spirituall Oppression of the Church.

Qu. *Who raised the Church againe?*

A. The Spirit of life comming from God, ch.11.

Qu. *When?*

An. Presently upon the death of Boniface.

Qu. *Did the Spirit of God raise up those that had been slaine?*

An. No.

Qu. *The Text saith, they ascended into heaven in a Cloud.*

Answ. Wee are to understand by the use of the Scripture, that the Church of the wicked is commonly called the World, or the Earth; and the Church of the Faithfull & Elect is called Heaven: therefore when it is said they ascended up into Heaven, the meaning is, they were withdrawne from the tyranny of the wicked world, and gathered into the celestiall Church: that is, seeing the Temple and publike places were not open unto them, secret places were sanctified unto them, as it were Heaven, apart from the rest of the world.

Qu. *What effects followed this separation?*

An. Feare and terrour in their enemies, joy and thanksgiving in the Saints of God, that hee did vouchsafe to challenge his authority & soveraigne power over the world, ch.11.17.

Q. *Having touched the Ministery of the Church, let us return to the other part of our division, which was the whole body of the Church: how doth the whole body of the Church divide it selfe?*

An. Into two parts: into the Jewish Christian, and into the Christian Catholike Church, which consisteth not onely of Jewes, but of the beleeving Gentiles also.

Qu. *When began the Christian Jewish Church?*

Ans.

An. At the instant of the conception of our Saviour Christ.

Qu. *When began the Christian Catholike Church?*

An. At that time, when by the preaching of the postles, the Gentiles were converted, and did embrace the glad tidings of the Gospel.

Q. *What doth Saint John sit down here for our instruction?*

An. The estate both of the Jewish and Christian Catholike Church warfaring, or as it was subject to the assaults of her enemies.

Qu. *What is the Jewish Christian Church compared unto?*

An. A woman with childe, ch. 12. 2.

Qu. *Why?*

An. Because (like unto a fruitfull woman) it is continually to bring forth children unto the Lord.

Qu. *How is that woman described?*

A. By her attire, and by her standing, ch. 12. 1.

Qu. *How was her attire?*

Ans. Of two sorts: the cloathing of her body, and the ornament of her head.

Qu. *How was her body cloathed?*

An. With the Sun.

Qu. *What was thereby signified?*

Answ. The inestimable glory given unto the Church of God.

Qu. *How was her head adorned?*

An. With a Crown of twelve Stars.

Qu. *What is thereby signified?*

An. The Kingdome of Heaven, which belongeth unto the Church.

Qu. *How did she stand?*

An. Upon the Moone.

Qu. *What do we learne by that?*

An. That the true Church trampleth under her feet all variableneſſe, unto which all things under the Moone are subject.

Qu. *What was her conflict?*

Answ. She travelled, and was in danger to have her childe devoured, ch. 12. 4.

Qu. *By whom?*

An. By a fiery Dragon that had seven heads, and upon every head a crowne and ten hornes.

Qu. *What do ye understand by the Dragon?*

An. Sathan.

Qu. *What by his seven heads?*

Ans. His wonderfull policy and wisedome, able at once to disturbe the seven Churches, that is, the universall Church.

Qu. *What by his seven Crownes?*

An. His magnificence and authority, every head being as the head of a King.

Qu. *What by his ten hornes?*

An. His great power, sufficiently furnished to hurt the whole world.

Quest. *What is understood by the childe whom he would devoure?*

Answ. Christ mystically, that is, one and entire Christ in a mystery, compounded of the person of Christ, as of the Head; and of the Body of the Church, as of all the Members thereof, united to the Head by his Spirit.

Qu. *How was the childe delivered?*

An. God tooke it up into Heaven, and prepared place for the Mother in the Wilderneſſe.

Qu. *Did Sathans malice so end?*

An. No, he gave two assaults more.

Qu. *Where was the first?*

An. In Heaven.

Qu. *In what manner?*

A. He accused the Elect of God day and night.

Quest. *What was his accesse?*

Ans. Hee was throwne downe from thence by the power of Michael, that is, of Christ Jesus.

Qu. *Where was his second assault?*

An. In earth, upon the Mother of the childe, and upon the Church of the Jewes, and the Church of the Gentiles, afterward gathered together in Christ.

Q. *How did the Mother, that is, the Church of the Jewes, escape in this assault?*

A. She was carried by the power of God, as by the wings of an Eagle, into a place of refuge.

Qu. *What place was that?*

Ans. Pella, a Towne seated on the other side of Jordan, in a desart Country.

Qu. *How did Sathan pursue her?*

A. With a flood of water cast out of his mouth.

Q. *What understand you by the flood of water?*

An. The Romanes, which destroyed Jerusalem, and the Sanctuary that was therein.

Q. *Who dranke up that flood of water, that it did not hurt the Church?*

Ans. The earth, that is, the wicked sort of the Jewes, whose bloudy massacre satisfied the fury of the Romanes, so that the Elect had liberty to escape.

Qu. *When Sathan saw himselfe againe prevented, how did he take it?*

An. He was wroth, and made war upon the rest of the seed of the woman, that is, upon the Christian Catholike Church.

Q. *How many principall things are we to note in the history of the Christian Catholike Church?*

Answ. Three: her combate, her victory, and her glory.

Qu. *With whom were her combats?*

An. With two kinds of Beasts, the one whereof had seven heads, and came out of the Sea; the other had two heads, and sprang out of the earth, chap. 13.

Qu. *What do you understand by the first Beast?*

An. The Tyranny inflicted upon the Church by the evill government of the Romane Empire.

Qu. *What by the second Beast?*

An. The persecution of the Papisticall Hierarchy, by the succession of Popes.

Qu. *How did this Beast rise?*

An. By little and little out of the earth.

Qu. *What is to be understood by the two hornes of the Beast?*

An. Two Swords and two Keyes, temporall and spirituall power.

Qu. *What by his speaking like a Dragon?*

An. Subtlety and falshood, like the old Serpent.

Quest. *What by the taking of the Marke in their right hands and fore-heads?*

An. The perfect obedience and allegiance of all to the Beast, which otherwise suffers not to buy & sell, that is, civill commerce.

Qu. *Against whom doth the Church obtaine her victory?*

An. Against the two Beasts and the Dragon before spoken of, and against the Whore of the spirituall Babylon, described in the 17. chapter.

Quest. *What is understood by the Whore of Babylon?*

An. The great City of Rome, which reigneth over the Kings of the earth, ch. 17. 18.

Quest. *Shall she undoubtedly fall into shame and ruine?*

Answ. She shall: the Spirit hath spoken it expresly.

Qu. *By whose hand and power?*

An. By

An. By the power of ten kings, formerly her Favourites, into whose hearts God shall put it to execute the fury of his decree wrath upon her.

Qu. How shall her lovers take it?

An. They stand afar off for feare, saying, Alas, alas, that great City Babylon, that mighty City, in one houre she is made desolate.

Qu. Shall she not rise againe, and be restored?

An. She shall not; she shall sinke in destruction, as a stone cast into the sea, ch. 18. 21.

Qu. By what meanes doth the Church get victory over her enimies?

Ans. By the assistance of Christ her Head and Captaine.

Quest. Into how many parts doth his assistance spread?

A. Into foure: the preaching of his Word, and the workes of faith, patience, obedience, set downe in the 14. chapter, and also threatnings and judgements proceeding from his divine justice, declared in the 15. and 16. chapters.

Q. Wherein consisteth the glory of the Church?

Ans. In her perpetuall triumph in the world come, joyned to her Bridegroome Christ Jesus, joy that never shall have end, a taste of which is in some sort made manifest to us in ch. 21. &

Qu. But what shall become of the enemies of the Church?

An. They shall have their portion in the La that burneth with fire and brimstone, which is t second death, ch. 21. 8.

Qu. How many kinds of death are there incide to man?

An. Two: the first, which is a separation of t soule and body; and of this kinde of death orts of people must taste, as well the godly ungodly: and the second, which is a separation the soule and body from the presence of God, ever to remaine in darkenesse; and this is t death that the wicked only must dye.

FINIS.

THE GENEALOGIES RECORDED IN THE SACRED SCRIPTVRES, According to euery FAMILY and TRIBE.

WITH THE LINE OF OVR Sauiour IESVS CHRIST, obserued from ADAM to *the blessed Virgin* MARY.

BY

F. S.

CVM PRIVILEGIO,

Anno Dom. 1638.